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by Charles Fillmore

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(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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VOLUME 90 **MARCH, 1939** NUMBER 3

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PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY, KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

Metaphysics of Shakespeare

BY CHARLES FILLMORE

THE REVIVAL of a number of Shakespeare's plays on the legitimate stage and screen has developed a renewed interest in him in the public mind and every phase of the bard's genius is being discussed and the height and depth of his great mind analyzed as never before.

We hear little about what may be termed the by-products of this great dramatist, the dramatic activities occupying the center of the stage to the exclusion of the more subtle undercurrents of philosophy and soul culture. Shakespeare was a great teacher, and his mind grasped the salient issues in the practical world in which he lived and often forged away ahead into realms that modern research and discovery pronounce miraculous. There is no record that Shakespeare ever attended a medical school, yet the characters in his plays not only display a knowledge of all the popular medical lore of his day but anticipate functions of the body that doctors have only discovered in our day.

An example of Shakespeare's anatomical insight is found in the play "Coriolanus." The famishing citizens of Rome send a delegation to the patricians demanding food. Answering their appeal, Menenius Agrippa says:

> I shall tell you
> A pretty tale: it may be you have heard it;
> But, since it serves my purpose, I will venture
> To stale't a little more.

Menenius then proceeds with an allegory in which

the stomach is personalized as the object of a rebellion on the part of "all the body's members," who claim that it is "idle and inactive" and that it fails to co-operate with the other functions in carrying on the welfare of the body. The stomach answers:

> True it is, my incorporate friends . . .
> That I receive the general food at first,
> Which you do live upon; and fit it is,
> Because I am the store-house and the shop
> Of the whole body: but, if you do remember,
> I send it through the rivers of your blood,
> Even to the court, the heart, to the seat o' the brain;
> And, through the cranks and offices of man,
> The strongest nerves and small inferior veins
> From me receive that natural competency
> Whereby they live . . . Though all at once cannot
> See what I do deliver out to each,
> Yet I can make my audit up, that all
> From me do back receive the flour of all,
> And leave me but the bran.

Here Shakespeare gives facts about the functions of the stomach that modern science has verified. Physically the whole body depends upon the stomach to supply the food that keeps its many members alive. Physiology says that the stomach and bowels receive nothing for themselves before they have prepared and poured into the blood stream the vital essences for the rest of the body. After the body functions have been fed, what is left the stomach and bowels absorb, and it is upon this residue, or "bran," according to Shakespeare, that they exist.

Physiology has not yet fathomed all of the processes that the finer food elements extracted by the stomach pass through in giving energy to muscles and thoughts to brains. Metaphysics asserts that here will

be revealed the "smashing of the atom" which is being attempted with very powerful electric machines. The process is a combination of physical and psychic forces and in this combination is explained the mystery of the soul and the ability of certain persons to discern what exact science afterwards verifies. Shakespeare had this discerning mind and the stomach revealed its secrets to him when he gave it personality and place in his imagination.

Psychological insight is essential to discerning the spiritual wisdom of Shakespeare. The intellectual reader will miss entirely the references to a supermind cropping out in all of Shakespeare's dramas. Bible readers are warned that spiritual things are spiritually discerned. This is also strikingly true of Shakespeare.

In the fantasy "A Midsummer-night's Dream" Shakespeare tells how the imagination gives to airy nothings a local habitation and a name:

> I never may believe
> These antique fables, nor these fairy toys.
> Lovers and madmen have such seething brains,
> Such shaping fantasies, that apprehend
> More than cool reason ever comprehends.
> The lunatic, the lover, and the poet
> Are of imagination all compact.
> One sees more devils than vast hell can hold;
> That is the madman. The lover, all as frantic,
> Sees Helen's beauty in a brow of Egypt.
> The poet's eye, in fine frenzy rolling,
> Doth glance from heaven to earth, from earth to heaven;
> And as imagination bodies forth
> The forms of things unknown, the poet's pen
> Turns them to shapes and gives to airy nothing
> A local habitation and a name.
> Such tricks hath strong imagination,
> That, if it would but apprehend some joy,

It comprehends some bringer of that joy;
Or in the night, imagining some fear,
How easy is a bush supposed a bear!

In his infancy Shakespeare was baptized in the church, but his little known history does not testify to his devotion. However his writings betray a very deep spiritual understanding. Neither was he a mystic. The fine psychology displayed by many of the Shakespearean characters must have been gained by soul development attained by the author in previous incarnations.

We should look for the antecedents of Shakespeare among the early Church Fathers, where the spiritual man was quickened and the culture of the soul given supreme attention. There is no record that he was taught in any schools except those of the village of Stratford, where he was born. Because of this many have asked, Where hath this man gained wisdom?

The intellectuals have carried this lack of academic background and evidence of great supermind ability so far that they have assumed that some other person, notably Lord Bacon, is the author of Shakespeare's plays. The claim rests on very flimsy proofs and is not at all accepted by those who see beneath the personality, discerning the capacity of the soul to attain understanding and carry it forward from one incarnation to another.

Shakespeare portrayed every form of human character hundreds of years before there was such a thing as psychoanalysis, and psychologists today find in him and the puppets of his brain their most prolific examples of the subtleties of the soul.

Shakespeare did not write about himself, and we have no way of knowing how such an apparently unlettered man could gain such command of language

and such familiarity with men and nature. Like Jesus, he knew what was in man. Such soul discernment comes only with ages of experience, and we are safe in asserting that Shakespeare was a very old soul and that he inherited from previous lives a culture that made him a mastermind. We all have an untapped mine of knowledge covered up in our subconscious mind, and it requires a mastermind to uncover it. Inspiration and rediscovery are the positive and negative poles of the mind. Shakespeare's writings indicate that he drew upon both these sources and concentrated the product in thought of the highest nobility coupled in the same scenes with shocking vulgarity. Shakespeare wrote down both what he got from the memories below and from the heavens above. Many persons whose normal thoughts are pure as snow are often shocked and puzzled at their incongruous and sometimes lascivious dreams. A maturer development will reveal that the I AM has taken advantage of the sleeping conscious mind and renewed association with the subconscious, sealed up in the depths of the ancient soul.

That Shakespeare was familiar with a world beyond the grasp of the senses is quite evident from the words he puts into the mouths of his players. His statements about dreams, visions, witches, and prophecies, and various other references to the unseen world show that he had faith and sight above the ordinary dweller in sense.

In the play "Julius Caesar" Calpurnia, wife of Caesar, has a dream warning her of the impending danger to her husband, and she begs him not to go to the senate on the fateful day. His friends urge him to go, and he explains his reason for wanting to stay at home.

Calpurnia here, my wife, stays me at home:
She dreampt to-night she saw my statue,
Which, like a fountain with an hundred spouts,
Did run pure blood; and many lusty Romans
Came smiling and did bathe their hands in it;
And these does she apply for warnings and portents
And evils imminent, and on her knee
Hath begged that I will stay at home to-day.

Decius argues that the dream has been misinterpreted. He says,

It was a vision fair and fortunate.
Your statue spouting blood in many pipes,
In which so many smiling Romans bathed,
Signifies that from you great Rome shall suck
Reviving blood, and that great men shall press
For tinctures, stains, relics, and cognizance.

Here Shakespeare reveals an acquaintance with both the literal and the allegorical meaning of dreams. Modern metaphysicians have discovered by experience that the interpretation of dreams requires the finest kind of discrimination. Some dreams are cast in the phenomenal and are given for the enlightenment of the dreamer about outer events, while others are parables. Calpurnia has the discerning mind, and in the same relation remarks,

There is one within
Besides the things that we have heard and seen.

The developing soul meets many situations in mind that require superior wisdom to handle. Helps of a limited character may be had from without, but the final and only safe guide is the Spirit within. The breadth and depth of Shakespeare's mind proves that he had in many lives cultivated the habit of drawing upon the fount of all wisdom within his own soul.

Spiritualists claim that spiritual guidance was discovered by the Fox sisters in Hydesville, New York, less than a century ago, yet we find it portrayed in a dozen of Shakespeare's plays. Hamlet is infuriated by the graphic description by his father's ghost of his murder by the king, his uncle. He prefaces the gruesome details with the often quoted prelude:

> I could a tale unfold, whose lightest word
> Would harrow up thy soul, freeze thy young blood,
> Make thy two eyes, like stars, start from their spheres,
> Thy knotted and combined locks to part
> And each particular hair to stand on end,
> Like quills upon the fretful porpentine.

That Shakespeare has a certain knowledge of the status of those who have left their bodies is evidenced by the regrets of the ghost at his untimely, violent demise.

> Of life, of crown, and queen, at once dispatched;
> Cut off even in the blossoms of my sin,
> Unhousel'd, disappointed, unanel'd;
> No reckoning made, but sent to my account
> With all my imperfections on my head.

That departed souls continue to live in a realm very near to that in which we live Shakespeare accepted as a matter of course. He makes them a vital part of so many scenes that we cannot help concluding that their existence to him was not open to question. The only place where there is any doubt suggested is in Act III, Scene 3, of "The Winter's Tale," in which Antigonus says:

> I have heard, but not believed, the spirits o' the dead
> May walk again. If such thing be, thy mother
> Appeared to me last night, for ne'er was dream
> So like a waking.

Then follows a vivid description of the mother, who "in pure white robes . . . thrice bowed before me."

Although spiritualism is not accepted by metaphysical Christians in the terms in which it is presented by its exclusive followers, it is a question of psychology and must be explained by those who teach Truth. Shakespeare did not teach religion but the facts of life as he saw them. The continuous existence of the soul after death of body is one of the facts of man's spiritual life and should be so recognized and its place defined in psychology. Religion is concerned primarily with spiritual things, the world of which spiritualism is a part is secondary.

Although he may not have applied the law of spiritual healing to himself he saw the possibility, and in many forceful phrases and subtle inferences he exalted the inherent power of man. Although Macbeth was cast in the role of a man of desperate and unsatiated ambition, Shakespeare puts into his mouth a proclamation any man can make and be strengthened by:

> The mind I sway by and the heart I bear
> Shall never sag with doubt nor shake with fear.

Shakespeare saw what was coming in true healing; that is, the restoration of the mind through right thinking. On this point he says:

> Canst thou not minister to a mind diseased,
> Pluck from the memory a rooted sorrow,
> Raze out the written troubles of the brain,
> And with some sweet oblivious antidote
> Cleanse the stuff'd bosom of that perilous stuff
> Which weighs upon the heart?

Shakespeare was familiar with all the superstitions of his age. His characters are witches, seers, soothsayers,

astrologers; he shows familiarity with forces that in our day are considered occult and spooky. They believed in signs and omens, the control of men by the sun, moon, and stars—astrology. Yet the fallacy of such concepts of mortality was usually pointed out. In the "Tragedy of King Lear" Edmund is made to say:

"This is the excellent foppery of the world, that when we are sick in fortune—often the surfeit of our own behavior—we make guilty of our disasters the sun, the moon and the stars: as if we were villains by necessity, fools by heavenly compulsion; knaves, thieves, and treachers, by spherical predominance; drunkards, liars and adulterers, by an enforced obedience of planetary influence; and all that we are evil in, by a divine thrusting on: an admirable evasion of whoremaster man, to lay his goatish disposition to the change of a star."

In Julius Caesar, where Brutus and Cassius are discussing the dominance of Caesar, Cassius says:

> Ye gods! it doth amaze me
> A man of such feeble temper should
> So get the start of the majestic world
> And bear the palm alone. . . .
> Why, man, he doth bestride the narrow world
> Like a Colossus, and we petty men
> Walk under his huge legs and peep about
> To find ourselves dishonorable graves.
> Men at some time are masters of their fates:
> The fault, dear Brutus, is not in our stars,
> But in ourselves, that we are underlings.

The oft-discussed metaphysical question of the origin of evil and the source of good is settled in a concise statement by Hamlet:

"There is nothing either good or bad, but thinking makes it so."

To test the value that the English people placed upon Shakespeare many years ago the London Times announced a contest. The subject voted upon was, in substance, What do you consider of the greater value to Great Britain, Shakespeare or the Empire of India?

Shakespeare won.

People the world over will readily concur in this estimate of the mind supreme in Shakespeare. He was "not for a season, but for all time." He excelled as a dramatist, but as we have shown by these few extracts, he was also a metaphysician, a prophet, and a poet. The plots of his many plays are largely adaptations from other authors, but their glorification by Shakespeare's genius transformed them and may be likened to the glorification of the natural man by the genius of Jesus. For example, Pythagoras taught that the universe was harmonized by God in a masterful symphony, with suns, stars, and planets as notes on the staff supreme. Shakespeare evidently got from this his cue for the exquisite lines uttered by Lorenzo:

> How sweet the moonlight sleeps upon this bank!
> Here we will sit and let the sounds of music
> Creep in our ears: soft stillness and the night
> Become the touches of sweet harmony.
> Sit, Jessica. Look how the floor of heaven
> Is thick inlaid with patines of bright gold:
> There's not the smallest orb which thou behold'st
> But in his motion like an angel sings,
> Still quiring to the young-eyed cherubins.
> Such harmony is in immortal souls;
> But whilst this muddy vesture of decay
> Doth grossly close it in, we cannot hear it.

The Story of Silent-70

SILENT-70, the missionary department of Unity School, was formally organized in July, 1910. But long before then events began shaping themselves toward the launching of this work.

Perhaps the very first step in this direction was an article on prison reform that Charles Fillmore published in one of the early issues of *Unity* magazine. He felt that it was one of the greatest needs of the day and one of the surest ways of helping mankind. Today Silent-70's work among prisoners is one of its important activities.

Also in one of the early magazines Charles Fillmore wrote that Unity was sending out ten dollars' worth of free literature each week, adding that this was quite a drain on its slender resources. Soon friends began sending in offerings to help with this good work. The first offering was from a man in the State of Washington, and amounted to $5.

Finally in 1910 the department of Silent-70 was established, and since that time its work of supplying Unity literature free to institutions of all kinds has spread in every direction, even to

such faraway places as Pitcairn Island, Ceylon, Singapore and the Straits Settlements, the Fiji Islands, and West Africa.

In the United States Silent-70 has sent Unity books and subscriptions to nearly seven thousand public institutions, such as children's homes, missions, Indian schools, prisons, asylums, homes for the aged, hospitals, libraries, and Y. M. and Y. W. C. A. organizations.

In keeping with Mr. Fillmore's desire to help with prison reform, Silent-70 has sent *Lessons in Truth* and subscriptions for *Unity* magazines to every State and Federal prison in the United States, also to many county and municipal jails and prisons. Letters from the inmates themselves as well as from officials in charge give evidence of the good that Silent-70 is doing in this field of its work.

The Silent-70 ministry is supported by love offerings from those who are interested in spreading the word of Truth where it might not otherwise be known. Any one who wishes it may send for a free pamphlet that describes in detail the work of the Silent-70 department. Address Silent-70, Unity School of Christianity, 917 Tracy, Kansas City, Mo.

Out of the Shadows

BY LOUISE CARROLL

OFTEN LITTLE seeds of resentment or ill will are embedded deep in the consciousness, having been sown in early childhood, almost before we are aware of right or wrong. Years later these seeds may bear fruit, memories of bitterness, which only thoughtful prayer and conscientious effort can erase.

In this connection I am reminded of a friend of mine whose early childhood was made unhappy by an unkind stepmother. As soon as she was able to make her own way in the world my friend left home. But unfortunately she could not leave her memories of real or fancied wrongs, and these bobbed up from time to time to cast shadows upon an otherwise happy and useful life. It was not before this woman became a Truth student that she realized the injury being wrought by these unhappy memories and sought to repair the damage in the only possible way, by the substitution of love for hate. In time and after a great deal of systematic effort she learned not only to forgive her stepmother but actually to love her.

For years after I became a student of Truth and even to this very day little half-forgotten incidents of the past arise in my consciousness, and I find myself thinking of this or that occasion when I received unfair or unkind treatment. Formerly I would dismiss the thought with something like this: "Well, all that is over and done with, and so I'd best forget it and think of something more pleasant." I thought by doing this I

was being philosophical and letting bygones be bygones.

However there was one important thing I had omitted to do. My study of Truth had taught me that it is not enough merely to dismiss an unpleasant memory. There is a regular procedure in which we should drill ourselves until we become proficient. The first step is to hold such a thought gently in mind a moment, or just long enough to recognize it for what it is; and then by the grace and power of the God within you you must forgive the wrong or fancied wrong. I say by the grace of God because you cannot do this with your own personal power. You must forgive utterly and freely. Your whole heart must receive a great flood of forgiving love, cleansing all malice from every corner of your consciousness. Then and only then is it safe to dismiss the matter from your mind.

These thoughts may come again and again from time to time, and on each recurrence the same procedure is to be consistently followed. This may seem trivial, but like so many seemingly trivial things, the importance can scarcely be overestimated.

Psychologists have warned us repeatedly of the dangers of repression. They tell us that it is unwise to cover up or forget that which we find too unpleasant to face. In a recent radio address a noted psychologist compared this to the covering up of a dirt-infested wound. We all know the importance of first cleansing a wound before applying a bandage. Let us remember then never to bandage up our pet hates and aversions and try to forget them. Let us first bring them out into the sunlight of God's healing love so that they may be cleansed of the poisonous germs of hate and ill will.

A woman of my acquaintance, although blessed with a loving family and a comfortable home, had one great

source of unhappiness, a nagging, disagreeable mother-in-law. For years this woman, a student of Truth, sought a solution for her problem. She tried exercising great patience, and forbearance. She submitted to what she thought was unjust treatment and made no defense of herself. Yet the lack of harmony persisted. Daily she took her problem to God, and then suddenly one day, just as she was wondering why she could not demonstrate, she seemed to hear a voice saying, "It is yourself you must change." Applying the searchlight of Truth to her own heart, she discovered that, while outwardly calm and patient, she was inwardly full of rebellion and the sense of being wronged. What she had done was merely to cover up a dirt-infested wound, and of course she had experienced no healing.

How was she to proceed now under God's guidance? "I can't love her! I just can't!" the little personal self whispered fiercely. But the voice she knew to be divine said: "Be still, and know that of your own power you cannot do this thing; but 'with God all things are possible.' "

Led by divine wisdom, this woman began to think of those rare occasions when her mother-in-law had been kind. She thought of her face on those occasions, full of the beauty of kindliness. By holding fast to this little glimpse and realizing that here was the real and the true she made a small beginning. In time the "miracle" was actually performed. Perfect peace and harmony was established. And today these women love each other.

Just as Christ stood up and commanded the storm to subside on the Lake of Galilee, so we can stand in the majesty of our God-given strength and command that calm and peace be restored in our life.

William James, the psychologist, compared our consciousness to a stream of water. He called it the "stream of consciousness." Day and night, sleeping or waking, this "stream" flows on. No power of ours can stop it. However, there is one important point to make here. We can determine the contents of our "stream." If we keep our stream of consciousness full of the pure and living waters of Truth there can be no room for mud and rubbish and nonessentials.

A clergyman of my acquaintance was once having a talk with one of his parishioners, who was pouring into his ears the story of what he considered a great grievance.

"And I mean to get even with that man if it takes a lifetime," the man finally wound up grimly.

"Yes," thoughtfully replied the clergyman. "You could get even with him perhaps; that is, if you could afford to do it."

The man looked quickly at the clergyman. What he had meant to do was to punish an enemy, and he had given no thought to possible consequences to himself. It was this that was now pointed out to him and the fact that no one can entertain thoughts of revenge, however great the provocation, without reaping a bitter harvest.

Search the records of criminals. You will find that long before the actual commission of crime certain habits of thought were established, usually at an early age, and grew with the physical growth, sinister seeds lying in the heart that sooner or later had to bear fruit. The criminal deed was a natural consequence.

A few weeks ago a new family moved into our neighborhood. There were two boys near the ages of my own two sons. Almost at once I began to hear re-

ports of how "bad" these boys were. It seemed that the newcomers had repulsed all friendly advances and had even called out ugly names as they passed the other children on their bicycles. Things were rapidly going from bad to worse, and it seemed that a fight was imminent. When I called a family conference to see what could be done to remedy the situation my boys assured me that nothing could be done.

Now, I have always tried to teach my children tolerance and kindness in every relation, and especially have I emphasized the extension of courtesy to all newcomers in the neighborhood. I myself have always called on any new neighbors. This I now proposed to do to the consternation of the boys, who begged me not to go. However I assured them that the sooner I went the better, and that very afternoon I picked some of my prettiest flowers and sallied forth.

I found the mother of the boys pathetically glad to see me since none of the other neighbors had called. I also met and talked with each of the children. The boys on closer acquaintance were not at all "bad," rather shy, and they had felt unwelcome and under constraint in the new neighborhood. As I talked to the family I tried to convey to them my feeling of friendliness and good will. The result of this visit was that the embryonic feud was nipped in the bud. As I saw the boys pass I remembered to send out silent blessings, and there was no more trouble.

On another occasion I had the chance to prove what a spirit of love can do. It happened a few years ago that I was transferred to teach in another school in my district. The other teachers, my co-workers, were all new and strange to me, most of them several years younger. I shall never understand exactly how it came

about, but I "got off on the wrong foot" with those teachers. They soon gave me to understand that they did not like me, indeed the atmosphere fairly bristled with an undercurrent of antagonism that made me very unhappy. What was I to do? My work was growing daily more intolerable, and I was at a loss to understand what I had done to incur such treatment.

At recess and during my free periods the other teachers got together for friendly interchanges of experience. I was left out, for when I did try to mingle I was met with a strained silence.

I began using my recess periods for meditation, prayer, and a little self-analysis. I decided that a certain teacher was the principal actor in this little drama, and I felt that it was due chiefly to the influence of this teacher that the others had all turned against me.

Faithfully and diligently I searched my heart. I reasoned something like this: "A person always creates his or her own environment. Therefore I am to blame for the existing unhappy situation. Let me go back to the beginning, when I first entered this school. What was my attitude then toward these other teachers? Did I have any feeling of intolerance, of superiority, because of my longer years of training in the profession? Oh, I know I must have seemed friendly enough to them all; but was that only surface deep? What about my undercurrents of thought concerning these teachers.

Well, it is sufficient to say that my search was rewarded. I found that my whole attitude had been wrong from the beginning. The next step then was to get down to fundamentals and right the wrong. In other words, I had to begin all over and—begin with myself. My study of Truth had taught me how to proceed, and I was asking daily for divine guidance. I began with a

system of denials and affirmations and worked steadily and consistently.

The result was a wonderful demonstration of the power of the holy Spirit working in the human heart. In a few weeks the change was apparent, and by the end of the school year the teachers were making friendly advances toward me. But the biggest change was in myself. To my surprise I began to have the friendliest feeling toward my co-workers. I actually liked them all and enjoyed their company, but especially did I like the very one that I had considered my enemy and that I thought had turned the others against me. All trace of resentment left my heart. That teacher became my friend and is my friend to this very day.

Let us remind ourselves constantly that the Christian life is not one of passivity but of active overcoming. When these unpleasant and disturbing conditions arise, let us waste no time deploring their appearance, but set ourselves the task of ridding ourselves of them. Often we Truth seekers are astonished and discouraged at the reappearance of disturbing conditions that upset the calm and tranquillity in which we had imagined ourselves firmly established. Paul felt the same when he exclaimed: "For the good which I would I do not: but the evil which I would not, that I practice. . . . Wretched man that I am! who shall deliver me out of the body of this death."

Without wasting a moment let us learn to say to ourselves: "Well, here is that feeling or condition again. I don't know how it got here. Perhaps some past error thought or race thought. I don't need to worry about that. All I have to do is to recognize that it is opposed to Truth. So out with it root and branch!"

When we plant a garden we have to watch to keep

down the growth of weeds, do we not? We don't waste time wondering and worrying as to why the weeds keep appearing. What we have to do is to pull them out and keep on pulling them out. It is the same with that wonderful garden which we call the human heart.

In that delightful little book by Alice Hegan Rice, "Mrs. Wiggs of the Cabbage Patch," Mrs Wiggs says: "When I don't like folks I try to do somethin' nice for 'em. Seems like that's the only way I kin weed out my meanness." We shall find that this simple method works for us just as it did for Mrs. Wiggs.

The Bible is full of noble stories of forgiveness. One of the most beautiful is the story of Joseph, who so freely forgave his brothers for having sold him into slavery. There are others in the Old Testament, but they all lead up to the matchless example of Christ on the cross praying for His enemies: "Father, forgive them; for they know not what they do." Surely here we see forgiveness raised to its highest and truest power. We could spend a lifetime in meditation upon this supreme and perfect act of forgiveness.

We all know that it is not easy to forgive our enemies, but we nevertheless know that it is perfectly possible or Jesus would never have given such a command. We have to remember too that mere forgiveness is not enough; we must go another step and love our enemies. With Christ leading us we can learn to do this. We can love our enemies with a love that glows in the heart like a purifying flame.

It is thus that we, you and I, progress on the road that leads upward, ever upward, out of the shadows of so-called sin and suffering, toward the light of Truth and into that kingdom which God has prepared for them that love Him.

"Be Still, and Know"

By Della Adams Leitner

"Be still, and know." I pause in meditation,
And to my soul there comes an inward light;
A restful peace, a holy benediction,
Dispels the fear and darkness of my night.

"Be still, and know." The secret of His presence
Who said, "I am the life, the truth, the way,"
Enters my waiting heart when calm has silenced
The harsh discordant noises of the day.

"Be still, and know." Christ's wisdom and His guidance
Such comfort and security impart.
The stony road is smoothed; the threatening dangers
Cannot disturb the quiet of my heart.

"Be still, and know." Oh, words of tested power,
Belief when nothing mortal can avail,
Divine command and promise, certain refuge!
I know their strength, I know they will not fail.

Open That Door

TO PERFECT HEALTH

BY STELLA L. TERRILL

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WE HAVE SAID that life can be compared to a treasure house filled with experiences, people, things, and that all the heart's desires to be found in this treasure house come under one of the five general heads of health, wealth, love, self-expression, and happiness.

If you want to open the door to perfect, radiant, and abundant health, you must be sure to select the door marked "Perfect Health" and not "Relief from This Pain" or "More Money for Certain Medicine or Hospital Care." Here the command "Seek, and ye shall find; knock, and it shall be opened unto you" holds true, as it does with all the other doors.

Let us remember that health is a state of soundness in all our physical being, of perfect functioning in every part of the body. Perfect, radiant health helps mightily to put a song in one's heart every hour of life and make no task seem too large, no problem too knotty, no outlook gloomy, and to rout fear and grief and worry and regret. A sign of ill-health then is that things begin to "go wrong." We do not always probe deep enough when seeking the underlying cause of the disorder, which may manifest itself as one or many ailments. But when we know what the underlying cause is, we shall be started on the way to perfect health.

One of the early American believers in healing by Christ principles has said: "The human mind is plastic

to ideas and images, and these take form according to our belief. What enlists the attention long enough to produce a distinct impression has power to affect the body for good or ill. What we believe, that we create."

And there we have it in six words: "What we believe, that we create!" Faith is the master key that will unlock any or all doors in the treasure house of life. If you believe in trouble, you unlock the door to trouble; if in health, you have the key that fits the lock.

Health is both physical and mental. You cannot have perfect physical health with a sick mind. Health is acquired or lost through your deepest and most sincere feelings (whether right or wrong) about all life or existence; in short, through your belief. If you feel lost in a lost world, detached and alone, left unaided to settle the problems of life, then your health is already on the wane, if it is not gone. If you entertain a deep conviction of aloneness, your thoughts will run to fear, greed, selfishness, jealousy, unkindness, hatred, revenge, a host of negative sick thoughts. Holding such thoughts, you will use words that express them or plant them in your physical body and outward affairs, and there they will grow.

There is a short, quick way to acquire spiritual health, which is simply to accept God as all in a spontaneous burst of faith. That is using the key already waiting for you in the box as you enter the treasure house of life. The other way is by trial and error slowly, painfully to forge a key from experience and observation, by patience, by a lifetime effort of building up a belief or faith. It is this faith which is so powerful that with a bit of it the size of a grain of mustard seed, if that is all we have, we are able to move mountains of ill fortune, of ill-health, of any troublesome thing.

A metaphysical treatment for health consists merely in an awakening to Truth. You add nothing. You need not take away. It is not even necessary to remove all the piled-up rubbish of thought. By simply changing your spiritual attitude of fear to one of perfect faith, you bring new thoughts in to replace the old, and since these are strong they carry away the old thoughts as well as the physical manifestations they have built up. Just as opening a clogged spring allows the water to run and clear the stream without the necessity of taking out each particle of mud that colors the water. You can undam the wellspring of abundant health and simply let it flow, and think no more about it.

It is always encouraging to learn of true experiences of healing from life; for what others have done to open the door to their heart's desire you may do too. The following case shows the process of healing, of healing the thought to heal the body.

A middle-aged woman was said to be suffering from a host of ills growing out of faulty elimination. She suffered greatly and often cried out in pain and bitterness that she should be compelled to suffer so. Two of her symptoms were "cramped feelings" in her stomach and "heartburn."

Patient questioning by a Truth student revealed that the woman lived with her daughter and son-in-law and "hated the daughter's husband so intensely that she loathed every mouthful of food she had to eat at his expense."

"Can a man take fire in his bosom and his clothes not be burned?" is an old saying. Can we hold hot resentment and hate in our inner feelings and not have them become manifest in our outer affairs?

The patient was told that her ill-health was the re-

sult of her harsh and unforgiving thoughts about her son-in-law. She dwelt on every slight, fancied or real, every unhappy word, and multiplied its power by bitterly going over and over it. She was told that to understand is to forgive, even her own faults, and that to understand her son-in-law and the Christ power within him was to forgive. "Agree with thine adversary quickly," she was told, and she was advised to let go the unhappy word or thought and to replace it with a "Neither do I condemn thee."

Agreeing that God forgives and that she had no right to hold hatred, the patient learned to forgive, then to compliment instead of criticizing her son-in-law. They became good friends. As harmony increased the stream of perfect health began to flow through her and heal her. How could it be otherwise, with healthy happy thoughts born of a right spiritual attitude?

You cannot manifest health if your belief lies in sickness. You must have faith, your whole mind fixed on health; not a divided mind. A belief in duality will not produce health; cannot. If your thought is wholly on health, you can rout every belief in sickness and have instantaneous healing.

Before Christ healed the man waiting for the waters to be "troubled" at the pool—a man who had suffered for thirty-eight years, so crippled that he had to depend on some one to lift him and set him down in the pool —He asked the man, "Wouldst thou be made whole?" Christ knew the man himself had to consent before the miracle could be performed; had to put his mind or soul into the attitude of belief. That accomplished, Christ spoke the word: "Arise, take up thy bed, and walk." Nothing was added, nothing removed; only the word was spoken declaring the faith and sure knowl-

edge back of them, the knowledge of wholeness and perfect health.

In all Christ's miracles we find the process to be the same: belief, faith, and the spoken word. The woman who but touched the hem of Jesus' garment was made whole not because she did so touch it but because as Christ said to her, "Thy faith hath made thee whole."

Neither men nor medicine can heal you. Only nature or God can do that. The most that man or medicine can do is to clear the way or assist so that nature may have a chance. A man can set a broken bone, but he cannot heal it.

In a large clinic and hospital in Los Angeles the incoming patient's mental history is taken as carefully as his bodily history. Instead of asking, "Where is the pain?" the physician of the future will ask his patient: "What do you fear? What are you worried about? What is the hatred, the unhappiness, that you feel?"

The key is absolute belief or faith. But once the door is unlocked we have still to open it. To do this we shall use the power of the spoken word. We are warned that we shall be held to account for every word uttered. It is not that an angry God punishes us for wrong words, but that we punish ourselves. Since there is creative power in the spoken word, we must be careful how we use it, or we shall be creating more ill than good. Just as electricity may light your home and turn your machinery, or through defective wiring burn your house down so your words may bring good or evil to you.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned." What could be more fair? If words can harm, they can also heal and help; and insofar as you are concerned, your own words, not

another's, are the ones that harm and heal.

If you want perfect health, speak the word for perfect health. Creative power is always symbolized by the word. "By the word of the Lord were the heavens made," and "God said, Let there be . . . and there was." Can you, the individual also create by the power of your word? "Thou shalt also decree a thing, and it shall be established unto thee." We cannot overestimate the power of the spoken word, and we cannot afford to forget it. "In the beginning was the Word . . . and the Word became flesh." Then by your word make it good, solid, healthy flesh.

"But what word shall I say?" some one may ask.

You will not be at a loss for the word to say once you let go of all doubt and fear and simply accept the fact that God is and you are. When you maintain the perfect spiritual attitude, your thoughts and words will be largely those of thanks and gratitude.

A sickly attitude toward life will result in unhappy and sickly thoughts. Dr. Alexis Carrel is authority for the statement that such emotions as hate, fear, and the like, if long indulged in, can create organic diseases; not only further them but create them.

We have long known from simple observation that habitual thoughts change and stamp the whole attitude of those who hold them, so that we say at first sight, "He has a good disposition" or "She is soured on life." It is not strange then to find that thoughts work on the inside as well as the outside. Our face, our body, inside and out, reflects our deepest and surest feelings. Controlling those feelings, we control the door to health.

Age is no barrier to good health and activity. It was John Adams who said, "Old minds are like old horses; you must exercise them if you wish to keep them in

working order." It is the mind that keeps the body, through Spirit, well and active.

Out in Oklahoma City a former psychology professor conducts a "Live a Century School" open to men and women over seventy. His students are advised to keep mentally active and interested if they want to keep young and keep going.

Age, climate, position, have nothing to do with perfect health. No one is too old or too busy to open the door to perfect health. Every one has the key in his keeping. Before closing this article, let us look at one more example of a changed attitude resulting as a change in health, of a healed mind healing the body.

According to his doctor, an elderly man suffered from a glandular disturbance that caused him to increase in weight at an alarming rate. He grew large and heavy, could not bear to be on his feet, and he was so uncomfortable that he declared he "was in his own way" and therefore spent his time propped up in a chair, reading.

He was given Sir James Jeans's "Through Time and Space" to read. As he read he was so impressed by the bigness of the universe, of the stars, suns, moons, and planets, that it made him feel, he said, "quite small and insignificant." He had done little reading, believing it to be a waste of time. Being a so-called self-made man, he had thought that extremely hard work and "penny pinching" was the only road to security and that every possible moment should be devoted to that. Yet with all his hard work and scheming he had not amassed a fortune and had reached old age as a dependent.

In his illness he sat alone near an open window at night and looked at the stars, seeing them anew, after reading Jeans's book. Like the Psalmist, he began to

wonder, "What is man?" In trying to find the answer he read philosophy, psychology; turned to the Bible and to metaphysics.

He began to realize that all his life had been lived in fear of want, that for him it had become a law. In his study of the universe he had seen that all is law; that the heavenly bodies are suspended in space quite safely. He started to think that he too might be suspended in time and space yet be perfectly safe and secure. Slowly he began to think of himself as being held in the everlasting arms of the Father. Later he expressed it thus: "It was very comforting. It was a very happy thought that I was held, rocked to sleep, like a child by a loving mother. I felt small but not insignificant. I felt secure and happy and beyond all harm or hurt. I saw that everything is right, and has been all along, and always will be." The man's mind had been healed.

The rest was natural progress toward health. This man who had before depended upon money for security and upon his own ability alone to earn his living had found that money could not secure health. When he discovered that there are laws and that he had set one of them in motion by his firm belief in poverty and want—which gave him thoughts of ill-health, threatened disaster, and a hard, harsh existence—he set about to change it. When he had changed his spiritual attitude, renouncing the belief of being alone and realizing that he was being cared for and sustained beyond question or doubt, his health was restored.

Whatever the ill that threatens you, know that you need not endure it. You can cure it. Faithfully affirm: *"God is my health."*

(TO BE CONTINUED)

God's Hour

BY ELIZABETH D. SCHUMANN

This is the haven of the heart's long day:
Here is a shelter and release from pain,
Where mind and body find new strength again.
Here on life's pulse one finger we may lay
And know that God is good and see the way
Of victory, the Christ life made more plain;
And in the silence free from stress and strain
God speaks, and all is well with those who pray.

How sweet to know, whatever may arise,
That for each anxious moment there can be
This golden hour, when time and space do cease,
When soul is one with all that mirrored lies
Within the mind's eternal unity
With God and Truth, with goodness and with peace.

Come, my soul, this is God's hour. Come, worship Jehovah in the beauty of holiness. Leaving all anxiety behind us, let us now enter into the presence of God.

This is holy ground. We must remove the sandals of doubt, the dust of materiality, and go forth with mind and understanding clear—to talk with God.

Let us know that in this sanctuary there is no presence but God's presence. We can bring with us only what is in harmony with Him. Let us open our inner being to Him alone so that the unity of this hour may be complete. Let us for this one golden hour cleanse mind and spirit of all that is not of God.

Where God dwells there is only peace and harmony and perfect love. There is no doubt or fear; God is omnipotent. There is no bitter hatred; God is love. There is no pain; God heals. There is no unhappiness

or despair; God is joy and triumph. There is nothing in this hour that is not of God, with God—that is not itself God.

As we enter the presence of God we are removed from all disturbing confusion and conflict. Let us simply relax in God's infolding love. We need not strain ourselves outward or upward toward God, for He is ever within us. Let us feel His mighty Spirit permeating our entire being, occupying every thought of our mind, every cell of our body.

There is now nothing but God in all His universe. There is nothing but good in all that He has created, and He has created all. Like the atmosphere that surrounds us, God is everywhere. As naturally as we breathe we may partake of the essence of Being, and let His Spirit fill our consciousness. God truly then is all in all. We are one with Him, even as the Christ is one with Him. We are the sons of God!

Hush! Now the Father speaks to His children. O the tenderness and love in that gentle voice! As we listen we are lifted up onto higher ground. All the little cares, the seeming inharmonies, that filled our life are swept away in the ecstasy of this hour.

Our God is here! He is making all things right for us. We have nothing to fear. Nothing can disturb this blessed peace, this unshaken faith. Has He not said, "I am with you always"?

Lo! He is here! He bears in His loving hands all that we have sought after, all that we have desired—and more. All that He has is given unto us, His children. The gift and the Giver are inseparable. As we dwell in His presence we are surrounded by His gifts. Let us humbly give thanks, O my soul! Let us joyously praise Him, O my heart!

Let us rest in this unfailing love. Let us renew ourselves at the source of this great power that has given us the universe. Let us partake of the very substance of God so that through His indwelling Spirit we may overcome the world. Let us clear every channel of our being of any doubt or fear so that His loving presence may flow through us in an uninterrupted stream, cleansing us from all inharmony of mind, body, and affairs.

Now do we taste the very essence of Truth. Now is found the central point of all that is. Now do we touch the radiant center of the universe, of our life. We quench our thirst at the fountain of living waters. Never more shall we fear external things, nor doubt the ability of the indwelling Spirit to overcome them. We have seen the Father. We hear His voice and feel His tender presence. He pours out His abundant gifts upon us in perfect love. What more can we ask.

The hour passes. Let us go forth from the silence in the name of the Father. Let us use His gifts, given so freely, for the exaltation of His kingdom on earth. Let us make our life the expression of our unity with God. Let each word and deed glorify the Father. As we go about the Father's world with a song in our heart and a smile on our lips, let us put into each task and endeavor the essence of His spirit. Let us speak the words of peace, love, joy, health, and abundance that He taught us as we communed with Him.

In the never-ending day of eternity, may the brief moments that we dwell in this world express the beauty and harmony and ecstasy of God's hour.

MARCUS AURELIUS SAID: *No longer talk about the kind of man that a good man ought to be—but be such*

True Prosperity

I CAUSE THOSE WHO LOVE ME TO INHERIT SUBSTANCE; AND I WILL FILL THEIR TREASURIES.

BY FRANCES W. FOULKS

MAN IS CONSTANTLY being given higher ways of thinking, which unite him more fully with his Father-God and develop more fully in him the likeness of his Creator and the power and dominion that is his when he puts on the God likeness. Man is mind, and whatever is his in body, environment, or affairs is his because of what he holds in his consciousness through the use of his mental faculties. The higher he reaches toward God in his mental visioning and thinking the more of God, of good, does he manifest in his living. In seeking to know God in His fullness man has found a new understanding of prosperity, a prosperity that is dependable and always present and usable. According to our old way of thinking of prosperity we thought in terms of houses and lands, stocks and bonds, bank accounts and jewels; that is, of an accumulation of this world's goods to which to turn for the daily bread and in times of greater need. Thus we put our dependence on things, and there was straining and striving and stinting to accumulate that built for us a consciousness in which materiality was the god. The soul of each of us knows from many experiences that on its journey it can take nothing with it except that which has been built into the consciousness. It knows also that in the Father's house is a plenty that was provided for it in the beginning, and it seeks constantly to turn the mortal of us toward the divine

giver, lover, knower. Some listen to the Master's plea "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Oh, what joy and peace come when we cease straining and stinting and begin to trust God utterly and absolutely for our daily bread and all the dearest desires of our heart.

Man has reversed the order of seeking success and prosperity. He has sought to acquire things instead of acquiring a consciousness of oneness with the source from which all things come. He has been laying up "treasures upon the earth" instead of laying up "treasures in heaven," and therefore he has not filled his consciousness with rich thoughts toward and of God and toward and of the self. If Jesus should appear before you today and say, "Ask what I shall give thee," would your answer be "Give thy servant therefore an understanding heart . . . that I may discern between good and evil"? This test comes to each of us, even as to Solomon, and some day each of us will desire more than anything else a knowledge of God and His righteousness. When this time comes, there will come with it the all things added, making for us a happy, useful, even glorious life. They will come naturally, bountifully, in the way in which we have chosen to walk the natural life. Success and prosperity will follow whatever we do, and without the old Adam way of hard earning and not earning enough, when our search for God is made the first consideration in our life.

There is a higher consciousness and a fuller, more powerful life for man when he has established full faith and trusts utterly the Great Giver. It is still for us to know the Father as Jesus Christ did. He who changed water into wine, who fed vast multitudes by blessing a few loaves and fishes into overflowing abundance, who

directed a person to take money from the mouth of a fish for his own and another's need, who had nets let down to take abundantly where before there was nothing, who wore the seamless robe as an everyday garb—He knew, as we seek to know, "All things whatsoever the Father hath are mine." To be conscious of oneness with the Father until there is no separation between us and our good, to see and know as He sees and knows, to be worthy of entering His storehouse and handling His substance and bringing it forth into visibility by our spoken word of praise and thanksgiving, all this is yet to be ours. It is better to have such a consciousness than to hold in our name possessions equal to all the wealth of the ages.

Material possessions have a way of departing, but a rich consciousness, when attained, is an eternal soul quality that nothing and nobody can take from its owner and that produces according to need and in overflowing measure. One can only build such a consciousness through faith in God as the giver and in the self as a Son, through testing and proving and living according to the teachings of the Way-Shower. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." When a person truly knows this, he never again seeks in the outer in time of need; he seeks to abide with the Father in order that the promise be made manifest. The one who trusts God fully in his daily life will not want for any good thing; for the Father, who knows that the human of us has need of things in order to live and express itself fully and freely here, supplies these things according to His riches in glory. Success in our daily undertakings? Yes. Plenty to meet the needs and the joyous desires of life? Yes. To spare and to share? Yes. All this and

more is in the plan and purpose of our Father for you and for me when we enter the Christ consciousness of oneness with Him. "He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing."

When there comes a need that your visible resources do not cover, how do you meet it? Do you begin to seek outer ways and means, do you look to people or your own endeavor, do you become worried and anxious, fearful that it will not be met? If so, you are taking yourself away from the true Helper. If when a need seems apparent you will turn to God and, excluding all downward thoughts, will commune with Him, listen for the answer, wait for it in faith and expectancy, and act as if you were expecting it, a way will open to meet the need, perhaps through some old channel, perhaps through a new one. God never fails us, and always, if we trust Him fully in our time of need, our path will be made plain and our supply bountiful. Hear Him say: "Is anything too hard for Jehovah?" What is even a million-dollar need to one whose invisible storehouse comprises the universe and holds good beyond the comprehension of man, all for the use of His children! And our needs are all so paltry compared with His love and ability and readiness to give! To establish a consciousness that knows this at all times, as Jesus Christ did, is the end and aim of our existence. It is our birthright, present potentially within each of us in all its glorious possibilities—even to the "greater *works* than these" of the Master's promise.

Each of us must do the work of bringing forth our Christ likeness, but as long as we fear and hold to lack and limitation, think in terms of not-enough, vision poverty and failure and even accept them as ours, we

are far from claiming our inheritance and we are manifesting little of it. Momently we are to lift our vision, to keep the Christ omnipresent in our thought realms, to bring our words and acts into conformity to the Jesus Christ teaching; yes, in spite of appearances and until the phantom of lack and limitation entirely disappears.

The following meditation is to help you do this, to build a rich consciousness, to come to a dependence on your true source and supply. Memorize it so that you may consciously and subconsciously meet every need of your life in its incipiency with this realization:

My Father-God, I place all my dependence in Thee, Thou giver of every good and perfect gift. Thou who art the source of my being art also the source of my supply. All that I shall ever need is in Thy mind for me, prepared for me from the beginning. Omnipresent substance, the garment with which Thou clothest Thy universe, with which Thou nourishest all Thy creation, is also mine to have and to use for my every desire and for the blessing of others of Thy children. I open myself fully through my faith in Thee, through my vision of Thy abundance, through my expectancy of its manifestation for me. I open my hands, my pocketbook, my wardrobe, my business, my bank account, and from Thy rich storehouse Thou dost fill every vessel that I hold out to Thee to overflowing with Thine own omnipresent good and in Thine own good measure, pressed down, shaken together, running over. I thank Thee, my Father-God, that through the Christ in me I can touch Thine omnipresent substance and all my world be clothed with Thy opulence. I praise and give thanks that now and throughout eternity I am one with Thee and that in this union all Thine is mine and mine is Thine forever and ever.

Your Kingdom of Happiness

BY RICHARD LYNCH

"WHAT A HAPPY family!" exclaimed Eleanor, my niece, as we were driving to the city. For several hours we had been in the joyous, happy company of friends out in the country, in a large comfortable home that was pleasantly and artistically furnished, and surrounded by lovely flowers and beautiful trees. Everywhere there was evidence of plenty, ease, and comfort. All this I noted with pleasure, for it was only a couple of years—a comparatively short space of time—since this radiantly happy family had been under a heavy cloud of anxiety, fear, and debt. This I had known all too well, having heard it repeatedly mentioned by the worried parents.

Now at last they had found their kingdom of happiness, an ever-present reality that awaits each man's discovery, the only reality in this world. The ultimate desire in the heart of every one, the goal toward which humanity bends its steps and shapes its struggles is the attainment of that state of being designated as happiness. It is the pearl of great price for which men have sacrificed all else, because it is indeed the *summum bonum* of existence. The search for it has been a veritable quest of the Grail since the beginning of time, and many are the Parsifals and Galahads it has produced.

We live in a world of light and life. Take an exquisite ray of white light and refract it into its elemental colors—thus happiness, passing through the prism of the human mind is separated into a spectrum of desires. Work, wealth, position, love, home, what

are these but the rainbow effect of their composite effulgence! Philosophers and poets in fable and allegory have likened happiness to a blue flower, a Blue Bird, a crock of gold, and have imagined it as dwelling in Mape, the world of illusion, in the land of Utopia, at the end of the rainbow, out where the blue begins, and in numerous other fanciful locations. Often its human attainment seems associated with the hopelessness of possession. "Too good to be true," "too happy to last" —you have heard this doubt expressed many times—it is a fleeting will-o'-the-wisp that seems to elude you at the very moment of capture.

But where shall we look for this much-desired thing called happiness? Groping amid pitiful wretchedness, the Brahmin mind comprehended it only as a state of nonentity or Nirvana. To enter the Elysian fields of the ancient Greek one must cross and drink of the Lethean waters of forgetfulness. By some Hebrew writers happiness has been pictured as a state of futurity, a heavenly reward for earthly tribulation, and this idea of a celestial joy so mingled with and colored human thought that its influence overshadowed even the teaching of the Great Teacher, who declared that happiness is an ever-present condition and that its domain is in man's own consciousness. Some few there were who understood, but to the multitude Jesus' vision of an inner perfection, an existent kingdom of happiness, was incomprehensible.

To many of us enlightenment has come, but down through the centuries of Christianity the old misconception prevailed that goodness is somehow identified with suffering and that death is the great awarder of joyous bliss. It is only in the new thought that we are coming to realize the fallacy of the creed and dogma that we learned and regarded as a Christian fundamental. In its

true position the philosophy of Christ is at once a scientific exposition of intelligent thought and a spontaneous expression of joyous, harmonious living.

The creative process is from within outward, and the existence of the entire universe depends upon the power of mind perception. Every existent state has its counterpart in man's mental world. An understanding of this principle of the visible expression or embodiment of thought reveals the source of the mistaken, unhappy conditions that abound in the world today. Disease and unhappiness are the working out of mental unhappiness and spiritual unrest, nay, wretchedness! They are the ultimate effect of their antecedent inner cause, and the creation of happier conditions must proceed according to law, from within outward.

If I could only command the attention of all who are asking how we are going to find the panacea for the world's dilemma, and where! Two forces seem to be continually contending for supremacy, discouragement on the one hand with its dispirited atmosphere, happiness with its attendant retinue of desirable conditions on the other. Jesus turned neither to the left nor to the right but directed the attention to the source of power, to the causal world ever near. Can you not hear Him say, "The kingdom of heaven is at hand"? As the Master used it, heaven was another name for happiness.

This kingdom, a definite realm of harmonious joy, exists in every man *in potentia.* It is something that has always been a part of the rational mind, latent perhaps like the plant germ in the seed that waits to be warmed and nourished into growth, but existing as a celestial, perfect entity in miniature. Many centuries ago the Egyptians, so I was told when I was in Cairo, discovered in the seed of the lotus even before germination, a per-

fect formation whose developed result was of such exquisite beauty and of such emblematic significance as to render it sacred in their eyes. It was to them the symbol of life. Those ancients did not know as much perhaps about plant culture as we of Luther Burbank's age—of grafting, of cross-fertilization—but they did know of the perfect pattern in the seed. Men did not gather grapes of thorns or figs of thistles in the day of the Nazarene. Nor were trees stunted in growth to fit their environment. According to its kind each seed grew and produced. Not yet had mind created fruit on the barren fig tree or banished irritating, useless thorns.

Nature's miracle of production is freeing the life pattern from its hampering seed sheath and nurturing its growth into beauty of bloom and consummation of fruition. Incased in its human sheath the "mind germ" of man exists in its perfect form. Heaven or happiness is an integral part of the plan, along with life, intelligence, power, love, and all the other elements necessary to the development of a human miracle. This completion demands a freeing of the "soul germ" from its material wrappings, a domination of matter by mind.

Happiness requires a harmonious flow of soul, the rich elements of interest and enthusiasm, the sturdy habit of use, and above all it demands the sunlight of love and good will. With much less effort than it takes to divert nature's forces the growth of this virtue may be checked, its progress stunted, or its development cramped by continually cutting off its good. It readily succumbs to the darkness of fear and the freezing blasts of worry. Endeavor to realize that your happiness lies potentially within you; that it is deeply rooted in your soul. We do not try to assume it or with trite phrase and forced smile pretend it, for our knowledge of

Truth gives us a positive realization that happiness abides within and that nothing in the world can touch it or in any wise affect it. Without this poise and stability one's mask can be seen through and one's disguise easily discovered.

The inner kingdom of the Spirit is our starting point. Before the outer life enjoys satisfaction the inner is first sought and intelligent contact made. The kingdom is bodied forth as all other things that the Master declared would be "added unto" those who found it. You may follow each beautiful rainbow hue to its manifestation. You are not a pioneer in that quest. It stretches before you, a well-worn, much-traveled road, this highway toward a goal that frequently vanishes miragelike when you are about to overtake it. Last winter I witnessed a fascinating mirage out on an African desert, and while I knew it was caused by a difference in temperature between lower and higher air strata, this scientific knowledge did not interfere with the keen interest and pleasure of the experience. Happiness can never be anything but an illusion before we harmonize our thought strata, before the within becomes the without.

Happiness is a reality. If you accept this truth, even though you have not believed it before or though you lost faith in it long ago, then this message is indeed good tidings and a blessing.

One individual is not created happier than another. Happiness is humanity's birthright, something that men share in and share alike. The search is open to all. There are no entrance fees, no special privileges, no handicaps. Abraham Lincoln once remarked that people seemed to him to be about as happy as they made up their minds to be.

There are times when my greatest satisfaction is derived from interpreting life from the standpoint of art and each person as a creative artist. Like living, happiness is an art, a fine art, the art of using inner qualities demanding expression. After all it is the practice of happiness that counts. Like a muscle of the body, it is strengthened by exercise. To be proficient in this art you must continually practice it. In the family circle and among our associates we must be radiating centers of genuine joy and strengthening Spirit. It would seem that there are many who hold tenaciously to dark and gloomy thoughts, unhappy ones. All have heard of those who are happy in their misery. But in the kingdom of happiness there is no room for shadows: they cannot exist in the shining brilliance of a consciousness of joy.

Every department of man's life is affected by his inner radiation. Happiness, for instance, is spiritual healthfulness and therefore most intimately associated with the health of the body. Rarely do you find real unhappiness in combination with health. Much disease that is named physical and so treated has its rise in a state of mental wretchedness. Doctors and nurses who radiate cheer obtain much better results with their patients than those worried, long-faced ones who seek to live up to the supposed gravity of their calling. I have long been interested in musical theraphy, and I have noted time and again the quickening, healing, harmonizing effect of happy, joyous music upon the mind and body of patients. Why should it not be so? It is all quite reasonable. Happiness is a radiation of God, and its release in the body lifts the life forces.

Today I know the Great Physician better than at any time in my life, due in part to a lengthy sojourn in the land that gave Him birth. You cannot follow His

footsteps in the Holy Land and believe Him to have been a "man of sorrows." Gloom and sadness could not have calmed the fears and solved the problems He was called upon to meet. People do not flock around dreariness and melancholy, nor are they fond of grave dignity. Jesus was a dispenser of blessing, one whose very presence radiated comfort and peace. "If thou hadst been here, my brother had not died" was the cry of His friends. Why? Was it because of some medical or surgical aid He could have given? Certainly not. He had sought and found the kingdom within and was poised in it. Nothing external can affect one who lives at the center of Being, by the Truth within. A sense of power and mastery is given him, and his radiation is helpful to all who cross his path. The secret of Jesus' life and work was His establishment in Truth, His oneness with the Father. The radiation of His divinity and joy could not have gone unrecognized. Let us enter into the mind that was in Christ Jesus, the kingdom of heaven or happiness within.

We become citizens of the kingdom when we acknowledge that man is a spiritual being, eternally alive in a spiritual universe, enjoying all the rich benefits of his birthright. Such a citizen cannot hide his nationality, nor would he desire to do so. Far more conspicuous is he than the reputed American abroad. By his countenance, his attitude, and his speech is he known; by his conduct of life and by the desires of his heart. By the atmosphere surrounding him, by his divine personality, and high above all else, by his effort to bestow upon others his joyous heritage.

Recall Maeterlinck's fairy play, the children's dream quest for the Blue Bird of Happiness. When selfishly captured and caged the Blue Bird changed color and

the search had to be continued. Not before they reached home did they find what they had gone so far to seek. Tyltyl's dove, which had been there all the time, took on the heavenly blue color when it was freely given to bring happiness to another! A sense of rapture is ours whenever happiness flows from us to another or to the world.

That exclamation "What a happy family!" started this message. But I should have found it impossible to write sincerely if I had not met and companioned with the Man of Joy. Facing the supreme moment of His life He said, "These things have I spoken unto you, that my joy may be in you, and *that* your joy may be made full." When we accept this inner Christ joy and happiness, then comes the peace that passes all understanding and the releasement of the soul in happy, harmonious expression. There is so much more to be got out of life than the average person is getting. The more abundant life is an actuality to those who enter into the Kingdom of Happiness. The base material of everyday living is transmuted into the wealth of perfectly adjusted and happily expressed life by the divine elixir of spiritual joy. Heaven on earth would be realized for the race if tension and strain could be relaxed, fear and anxiety be made to depart, and man would make his consciousness receptive to the inflow of the invigorating, healing spirit of joy. All bitterness and resentment, all negative and destructive thought would melt before the light and warmth of the joyous heart. "The kingdom of heaven is within you."

All true happiness is both a consequence and a cause of life; it is a sign of its vigor, and a source of its continuance.—RUSKIN

Parents' Question Box

BY ZELIA M. WALTERS

Question. My child of fourteen is showing an increasing tendency to evade hard things and to choose the easier way. She is not a coward in the sense of being afraid of things. Instead she is quite daring. But when any matter calls for effort either mental or physical she tries to get out of it. She wants to take the course in high school that she thinks calls for the least study. She ought to apologize to a friend whom she injured unwittingly, but that would be too troublesome, and she is evading it. There have been several such indications recently and they trouble me.

Answer. Saint Paul was taking a long look ahead as well as speaking to his own generation when he said, "Endure hardness." We need that admonition today even more than did the Christians of the first century. Just as the muscles will never develop unless they are required to push and resist, so the spirit will not develop unless it meets and conquers hard things. Our age predisposes us to softness. Science and invention have multiplied appliances to relieve us of physical effort. We must guard against physical softness. If you notice your child is evading hard things, begin on the physical side. Fourteen is rather late to begin any kind of training, but there is one advantage. You can explain to the child what you are trying to do and why. But be sure you explain so as to enlist her own will in the effort. Discuss with her casually, and not too didactically, the dangers of physical softness. Urge her to make her own effort to endure hardness. She might take a walk in the

cold wind or storm instead of cuddling with a book in the warm house. She might undertake a household task that is difficult and distasteful, carrying it through completely. She might discipline herself by refusing some indulgence.

But explain that the physical is not the end of the training. She wants to stand for high ideals. She must hold to the truth when a lie would be the easy way out. She must extend kindness when it is a great deal of trouble and when like the Levite she could pass by on the other side without noticing the distress. She must stand by the task she has to do when it would be easy to let it go. She must curb her temper and cultivate selflessness. She must face hard and disagreeable situations with serenity and courage. A girl of fourteen is not too young to understand that the only way to excellence is the hard upward way. Help her to see that this does not mean that life is to be unpleasant and crossgrained. Quite the contrary. There are few more satisfactory things in life than the sense of triumphing over a hard thing. God made us to rejoice in victory and equipped us for victory over anything that may arise. To evade or shirk or yield to fear or selfishness can bring only unhappiness and a sense of frustration. If the child has had any training in Truth it will be easy to enlist her wholehearted co-operation. She will agree that she is God's child, and must express divine qualities. Let her do the reasoning and come to the understanding that evading issues is something that cannot be tolerated, that she herself must plan and begin the training to endure hardness. There is no child that does not wish to be fine and strong and admirable. But youth is often confused about what is admirable and about the ways to obtain the strong, fine character.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, March 5, 1939

UNITY SUBJECT—*The Beginnings of Tolerance.*

INTERNATIONAL SUBJECT—*Peter Preaches to Gentiles.*
—Acts 10:30-48.

30. And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel,

31. And saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side.

33. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

34. And Peter opened his mouth, and said,
Of a truth I perceive that God is no respecter of persons:

35. But in every nation he that feareth him, and worketh righteousness, is acceptable to him.

36. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—

37. That saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached;

38. *Even* Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree.

40. Him God raised up the third day, and gave him to be made manifest,

41. Not to all the people, but unto witnesses that were chosen before of God, *even* to us, who ate and drank with him after he rose from the dead.

42. And he charged us to preach unto the people, and to testify that this is he who is ordained of God *to be* the Judge of the living and the dead.

43. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.

44. While Peter yet spake these words, the Holy Spirit fell on all them that heard the word.

45. And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit.

46. For they heard them speak with tongues, and magnify God. Then answered Peter,

47. Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?

48. And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

GOLDEN TEXT—*Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.*—Isa. 45:22.

SILENT PRAYER—*I am safe from error only as I recognize the Christ in every one I meet.*

Tolerance is as timely a subject now as it was when Peter overcame his scruples and visited the Roman centurion Cornelius. Its timeliness consists in the fact that it is a lesson that the race has not yet learned. It is

nineteen hundred years since Peter opened his mouth to proclaim his perception that God is no respecter of persons, but that every one, regardless of race or nationality, who keeps the divine law is equal in the sight of God. From Peter's day to this, when the situation is reversed and the Children of Israel look to people of other faiths for aid and understanding in their need, the race has lacked a practical grasp of tolerance. Besides breadth of vision, liberality of opinion, and clear judgment, the realization that all men are one even on the low plane of species or race would go far toward helping man to master the lesson, and the Christ Spirit, consciously invited and harbored, would complete the requirements.

One may question why it was necessary for Peter to make the journey from Joppa to Caesarea, in face of the fact that the man "in bright apparel" who stood by Cornelius in answer to his prayer could doubtless have enlightened him as effectually as Peter, and without delay. The answer is that Peter needed to learn tolerance quite as much as Cornelius needed instruction in the way of the Christ. In the divine economy both needs were met by bringing the two men together. Speaking metaphysically, faith (which Peter represents) must be tolerant or it leads to oppression and persecution.

Cornelius, who represents pride of rank or power of position, had to learn humility and obedience to the divine will before he could entertain the Holy Spirit. To this end Peter preached the peace and good works of Jesus of Nazareth in proof of the Christ power to judge the living and the dead. As he declared the saving power of the name of Jesus Christ when accepted in faith, "the Holy Spirit fell on all them that heard the word."

In the first century the ability to "speak with tongues" was a sign that the Holy Spirit rested upon one. In our day there is a sense in which the power to speak with tongues still shows the indwelling Holy Spirit. This is the metaphysical sense. The tongue of tolerance, the tongue of mercy, of justice, of kindliness and understanding, of compassion and helpfulness, all these are expressions of the Holy Spirit. All are tongues that can be learned and practiced at will, without completing a long course of study. To aspire to speak them man must be zealous to emulate the example of Jesus and to be called by His name. Then the tongue begins to magnify God by taking up the words of God, good words. As one sees God as principle one understands that tolerance is part of principle and that without it no one can approach within hailing distance of principle in either his understanding or his practice.

Expressing the Christ Spirit is the easiest way to realize universal brotherhood. "Ye all are one *man* in Christ Jesus," and "no man ever hated his own flesh; but nourisheth and cherisheth it." When men accept the truth that "he made of one every nation of men to dwell on all the face of the earth," intolerance will no longer be possible and civilization will rest on a solid foundation of brotherhood.

First however there must be the water baptism of denial. The individual must deny belief in separateness either as superiority or inferiority and affirm that he is one with all men, a child of the one Father. Next the nations must deny belief in aloofness and the practice of isolation. In the sight of God there is no chosen people. All men are one people. Belief that a peculiarly chosen people has been set apart from all others has resulted in a reaction that has scattered that people over

the face of the earth and built walls of separation as impassable as some of the fortifications that separate one European country from another. This condition will begin to be righted only when denial of duality and affirmation of unity are faithfully made. The various faiths—Catholic, Protestant, and Jewish—are already getting together in union services. Realization must keep pace with practice in these matters, and practice must be enlarged and extended before what the ages have done is completely undone and the Holy Spirit baptism can bestow its benison of world peace on men.

QUESTIONS

1. How does one learn tolerance?
2. Why is tolerance essential to faith?
3. What does Cornelius represent, and what lesson was set him to learn?
4. Explain the gift of tongues with reference to the indwelling of the Holy Spirit.
5. What does water baptism accomplish?

Lesson 11, March 12, 1939

UNITY SUBJECT—*The Effect of Prayer on Faith.*

INTERNATIONAL SUBJECT—*Peter Delivered from Prison.*—Acts 12:5-17.

5. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him.

6. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison.

7. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands.

8. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me.

9. And he went out, and followed; and he knew not that it was true which was done by the angel, but thought he saw a vision.

10. And when they were past the first and the second guard, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him.

11. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12. And when he had considered *the thing*, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying.

13. And when he knocked at the door of the gate, a maid came to answer, named Rhoda.

14. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate.

15. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel.

16. But Peter continued knocking: and when they had opened, they saw him, and were amazed.

17. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place.

GOLDEN TEXT—*Prayer was made earnestly of the church unto God for him.*—Acts 12:5.

SILENT PRAYER—*I recognize the power of prayer to free me from my limitations.*

The power of concerted prayer to accomplish its end has never been accurately gauged. Today's lesson shows that it is virtually limitless. It is well therefore to consider the effect of prayer on faith.

Faith has always been more or less in bondage to worldly prestige and material power. This is as much the case today as it was when Herod cast Peter into prison to await the passage of the Passover season, after which his death as a public spectacle was expected to please the Jews. The prayers of a handful of devout believers in the Christ way were not accounted a force to be reckoned with when weighed in the balance with the might of the Roman conquerors. The latter doubtless did not even consider that their captive had a chance of being rescued from them.

To make assurance doubly sure the Romans chained prisoner and guards together so that the slightest movement of the prisoner would be instantly communicated to the guards. Prisoner and guards ate, slept, and lived in an intimacy comparable to that of Siamese twins. From a material viewpoint Peter's case seemed indeed hopeless.

When we consider the shackled condition of man's faith, chained by fear and circumstance to the power of worldly prestige and custom (the two guards) and subjected to the personal will (Herod), we see why it is often weak and why it accomplishes so little of value. Peter had one recourse: the prayers of the church. These were earnest and uninterrupted. The church as a body stood by Peter, a true "angel of the Lord."

The same presence that awakened Peter and moved him to rise up quickly caused his guards to remain in a deep sleep so that his movements and the clanking of the broken chains failed to warn them of what was taking place. Prayer quickens the spiritually alert man but acts as an opiate on those who are immersed in material consciousness. So much is this the case that religion is defined as an opiate by those who miss its

true meaning.

Faith that is quickened by prayer is a sure guide in all matters of deliverance from material bondage. Peter lost no time in dressing and leaving the prison, the doors opening to him of their own accord. We today know that doors can be made to open without the touch of human hands, merely by electrical impulses trained on them. Quickened faith in the mental realm is the counterpart of the electrical impulse in the mechanical realm. The barred door to freedom opens wide to cumulative faith.

The hold of worldly custom and of deference to worldly power is so great that not even a man's faith enables him to accept the logical result of prayer. Peter did not realize that he was walking unhindered out of prison, stepping carefully over the sleeping guards. He thought that he was only dreaming of deliverance, as he had perhaps done many times before. The dream come true was beyond belief, although it was the result of belief.

That prayer earnestly and faithfully made is answered literally and definitely is a truth that dawns slowly on the mind accustomed to rely on material processes. Many people fail to recognize answer to prayer. Again, faith that is fixed earnestly on God gives little thought to the method of prayer's outworking. So Peter thought he was dreaming until he "was come to himself," a block away from the prison. Until then he had been absorbed in action. When he had time for reflection he understood why he was free. He must have known that the church had been praying for him, and that in each of his swift, sure movements he had been inspired and guided by the spiritual impulse engendered by those prayers, just as his chains had fallen off

and the doors had opened in response to the same impulse.

All these things considered, it was but logical that he should go direct to the home of Mary, the mother of John Mark, where he knew that those who were praying for him would be found. Peter did not remain there, stopping only long enough to give the news of his deliverance before seeking a more secluded place.

Peter's brethren had been praying earnestly for him, but when the answer came literally they could not accept or believe it. They thought the maid was mad to say that Peter was at the gate, and when assured that he was there, they said, "It is his angel." The sight of him amazed them. Men may so lose themselves in prayer that they forget the force it generates and the law it follows. Opposing this irresistible force there is no immovable body. Faithful, earnest prayer always accomplishes its end even though the end may go unrecognized.

QUESTIONS

1. To what is man's faith sometimes in bondage?
2. What do the two guards and Herod represent?
3. What was the "angel of the Lord" that stood by Peter?
4. Why did not Peter and the church recognize the answer to their prayers?

Lesson 12, March 19, 1939

UNITY SUBJECT—*Christ Is Expressed through Faith.*

INTERNATIONAL SUBJECT—*Peter Exhorts to Christian Living.*—I Peter 3:8-18.

8. Finally, *be* ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded:

9. Not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that

ye should inherit a blessing.

10. For,
He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
11. And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
12. For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.
13. And who is he that will harm you, if ye be zealous of that which is good?
14. But even if ye should suffer for righteousness' sake, blessed *are ye*: and fear not their fear, neither be troubled;
15. But sanctify in your hearts Christ as Lord: *being* ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear:
16. Having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ.
17. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.
18. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit.

GOLDEN TEXT—*Like as he who called you is holy, be ye yourselves also holy in all manner of living.* —I Pet. 1:15.

SILENT PRAYER—*I put myself into my thought of God, and in His strength I am wholehearted and wholesouled.*

Man has found unfailing comfort in the words of the Psalmist "Cast thy burden upon Jehovah, and he will sustain thee." This does not mean that we are to cease from all effort and, in the words of the old hymn,

"be carried to the skies
On flowery beds of ease."

On the contrary, he who chooses the Christ way and undertakes to follow it through faith has work ahead of the most engrossing kind. He must learn to express the Christ qualities in every form of action that he undertakes if he is to be whole-souled and wholehearted.

The word "holy" is not in current use to express the Christ-filled life today. The words "wholehearted" and "whole-souled" are more acceptable as applied to man, and although they mean the same thing as holy they seem to mean more. The injunction to be all like-minded requires man to be whole-souled, imbued with the mind that was in Christ Jesus.

Compassion is one of the highest qualities that one can express, for only understanding of a high order fits one to feel sympathy for others. To return good for evil and blessing for reviling is the active work of the Christ consciousness. The natural man returns as he receives, good for good, evil for evil. Keeping the balance even in this manner is far removed from expressing the Christ through principle or expressing it because to do so is right. The metaphysical reason goes still deeper. He who wishes to be blessed as the recipient of goodness, kindness, and consideration paves the way for these things to reach him by blessing others with kind thoughts, good words, and considerate deeds.

On the face of it one does good to others because it is right. Actually one's own interests are served by right doing in all the relations of life. Keeping the tongue from evil and keeping it busied with constructive speech relaxes the tension of the personal and tends to strengthen man's hold on life. Seeking peace and actively pursuing it daily opens the consciousness to

good days that would otherwise be obscured and filled with apparent evil.

That "the eyes of the Lord are upon the righteous, and his ears unto their supplication," whereas "the face of the Lord is upon them that do evil," merely shows that Divine Mind is no respecter of persons but that consciousness registers man's actions, whether good or evil, in the sensitive substance of character, where they reproduce themselves in future circumstance for his experiencing.

Under the law zeal for the good brings good in its train, as the boomerang when thrown in line with its curve returns to the thrower. But since the curve may not always be the same or the thrower's skill not perfect, the return of the missile is sometimes approximate only. If good is followed by evil and one suffers apparently "for righteousness' sake," it is because of other thoughts and actions sent out prior to the good for which one is expecting an immediate return in kind. That return is delayed only. It will become manifest in its turn.

The important thing to remember in times of adverse manifestation is that the mental state controls future manifestation as well as the present reaction to adversity. "Fear not their fear, neither be troubled" is good in principle and practice. Fear indulged causes the adverse condition to lay hold of the subconsciousness where it tends to become habitual, making adversity either permanent or recurring in the life and affairs. A fearless meeting of whatever comes and an undisturbed trust in the ultimate proving of divine law make for peace and the victorious life.

Intelligent faith results in a greater measure of happiness and satisfaction to man than blind faith. The old-time religion may be good enough for old-timers

who prefer to keep reason and faith in separate air-tight compartments of the mind. It is good enough for us only if it means a practical guide to daily living in the victorious consciousness of the Christ. The consciousness that enabled Jesus to go down to unmerited death to appease the mob and the crafty, fearful leaders of Herod's day, without losing His serene confidence in universal law and the unfailing love of the Father, is worth all that it may cost to gain. In gaining it one enters into eternal life here and now, being "made alive in the spirit" of Truth.

QUESTIONS

1. How does one become wholehearted and whole-souled?
2. What reasons impel one to do good to others?
3. Explain the statement found in verse 12.
4. Does one actually suffer for righteousness' sake?
5. How is one "made alive in the spirit"?

Lesson 13, March 26, 1939

UNITY SUBJECT—*Adverse Aspects of Truth in the Light of Faith.*

INTERNATIONAL SUBJECT—*Peter Interprets Christ's Sufferings and Death.*—I Peter 1:17-23; 2:20-25.

17. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear:

18. Knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers;

19. But with precious blood, as of a lamb without blemish and without spot, *even the blood* of Christ:

20. Who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake,

21. Who through him are believers in God, that raised him from the dead, and gave him glory; so that your faith and hope might be in God.

22. Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently:

23. Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.

20. For what glory is it, if, when ye sin, and are buffeted *for it,* ye shall take it patiently? but if, when ye do well, and suffer *for it,* ye shall take it patiently, this is acceptable with God.

21. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps:

22. Who did no sin, neither was guile found in his mouth:

23. Who, when he was reviled, reviled not again; when he suffered, threatened not; but committed *himself* to him that judgeth righteously:

24. Who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed.

25. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

GOLDEN TEXT—*Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.*—I Pet. 3:18.

SILENT PRAYER—*My grasp of principle is tested by the way in which I meet adversity.*

Before we can lay valid claim to divine sonship it is required of us that we rely entirely on divine law in directing our life, making no concessions to man-made law no matter what the stress to which we may be subjected. If we "call on him as Father," we must establish the relation of a son by Godlike thought and behavior. Work must be in harmony with profession of faith

before the latter means anything.

Apprehension of a possible falling short of adequate expression is the only legitimate exercise of the emotion of fear.

According to Leviticus "the life of the flesh is in the blood," and "it is the blood that maketh atonement by reason of the life." Blood is a token of life. The blood of Christ is the life of the Christ principle, poured out in lavish expression of Truth by him who aspires to Christhood. Jesus Christ, the perfect-idea man, expressed the divine principle perfectly.

Material possessions cannot redeem man. Saving grace and power must come from within him. The incorruptible Christ power lays hold of his imagination, fires his desire, strengthens his will to emulate the example of Jesus. The perfect existed before the imperfect, being "foreknown . . . before the foundation of the world" as an idea in Divine Mind.

Faith is a divine quality and proves man's origin to be spiritual, not material. Hope is likewise divine, and the Christ way lends impetus to both. "That your faith and hope might be in God."

Love is the greatest power in the soul of man, and until it is purified through obedience to the ideal of disinterested service it is unsafe for man to harbor or express it. The fervent love of the impersonal heart heals the ills of men and unites them in a bond of mutual understanding.

The word of God is the creative power that begets the pure thought of Spirit. He who uses this word experiences the second birth and becomes a spiritual being, quickened to consciousness of a realm that the flesh has no means of perceiving.

The principle of nonresistance has always been dif-

ficult for man to accept. The personal man has fought in defense of his rights until resistance has become ingrained in the race. Self-defense is a recognized right under man-made law. The reborn man must unlearn and reverse his instinct in this respect. To undergo punishment for offenses that one has committed gives one no opportunity to practice the nonresistant attitude, properly speaking. Undeserved punishment, which ordinarily arouses a man's resentment and combativeness, gives him an excellent chance to set aside the personal viewpoint and become nonresistant. The higher reason is on the side of patience under unmerited stress.

Faith reveals to man an adequate reason for all unjust and undeserved suffering that he must endure. Regardless of the cause, he may win to new levels of character and attainment by the manner in which he meets adversity. Instead of remaining permanently a child of God following blindly a path marked out by others, he may grow toward the full stature of the adult Christ. Jesus Christ is our example of the full-grown adult in Spirit. His obedience to the principle of nonresistance was perfect: "who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed *himself* to him that judgeth righteously."

In Truth all men are one. This is a much more essential unity than unity of race. In it the suffering of one is the suffering of all. Under it Jesus Christ "bare our sins in his body . . . that we, having died unto sins, might live unto righteousness." A vicarious atonement is without reason or meaning. The unity of men in Spirit contains both. When Jesus Christ suffered we died unto sin. We became one with Him in life, in

suffering, and in death. We are healed by His stripes because of our unity with Him, not because He took our place. We feel what He felt, we live His life. Nothing could be closer. Faith in the principle that we know and recognize within ourselves brings us back to the shepherd and bishop of our souls, the victorious Christ.

QUESTIONS

1. How is the relation of a son to the divine Father established?
2. Is any expression of fear allowable? If so, name it.
3. Interpret the teaching in verses 18 and 19.
4. How does one put faith and hope in God?
5. What is the function of the word of God?
6. What is man's best chance to practice nonresistance effectually?

I Will Have Faith

By Ann Buell Stark

Why should I doubt the Father's loving care?
The sun by day, the moon and stars at night,
Eternally are kept upon their course,
And every bird is guided in its flight.

Should we, His children, in His image made,
Be less to Him than budding flower or tree
That grows serenely, trusting to His care?
I know my Father will provide for me.

Meditative Prayer

BY BLANCHE MARIE PETERS

Beloved Father, in these precious moments of communion with Thee I realize my inseparability from the Christ I AM *within me, Thy perfect creation.*

Perceiving this, I consciously appropriate the qualities of mind and soul that our Elder Brother possessed.

I know that in Truth I am loving, gracious, understanding, forgiving, loyal, just, and merciful toward Thee, myself, and all those in my world.

I hold to this blessed realization, determined to express only my divine characteristics in my everyday life and affairs.

Because I am in Thee and Thou art in me we are truly one in life, joy, wisdom, beauty, prosperity and peace.

Silent UNITY

I am radiant with the glory of the risen Christ.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

Does the Bible teach that God created man immortal? No. The Bible teaches that God created man potentially immortal. No man is great because his father is great; the son must attain greatness. As Jesus taught in John 5:19, "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner."

The 1st chapter of Genesis says that God created man in His image, after His likeness; but this must have been an ideal creation, because the 2d chapter says that "there was not a man to till the ground"—the ideal had not yet sprung up in substance. The 2d and 3d chapters then recite how the animal man was put in a garden or environment where he had access to a tree of life—that is, unfolding life—of which he could eat freely when directed by God. But he was warned against eating of the tree of the Adversary, in which there was "good and evil."

This may seem a somewhat fanciful allegory or legend to most of us, but when we seek to know the inner facts of life, this Bible story gives us the key to race evolution and the present condition of man with marvelous accuracy.

A moment's original thought will convince

any one that an all-wise God must have planned a happier condition for the human family than it is now experiencing. Then where was the point of diversion from harmonious evolution to discord, separation, disintegration, death? The answer is found in man's failure to co-operate in carrying forward the divine plan. The divine plan involves the freewill co-operation of man. "The Father worketh even until now, and I work."

We are today as a nation carrying forward issues of great import, but who among our national leaders consults God?

What will be the outcome?

The same that it has been among nations of the past that have followed armies on the one hand and God on the other. Our only remedy is the resurrection of the ideal man, the Christ.

This resurrection is not to be accomplished by conning over the crucifixion and resurrection of the man Jesus, no matter how marvelous. Jesus could not have been resurrected if He had not first regenerated His body. We shall never gain the power to stand against the mental forces of the Antichrist before we develop more Christ power ourselves. Jesus promised those who follow Him in the regeneration the power to sit with Him on His throne. Man has lost his consciousness of God power that was his potentially.

Our call to power with Jesus Christ is not a

call to aggression or dominance over others but a call to the establishment in the earth of the mind of peace, love, justice, righteousness, and eternal dominion of the divine in every man.

You doubtless have often wondered why Jesus Christ did not set up His kingdom in the earth like the dictators ancient and modern. The reason is that He knew that the same mind unfoldment that He had must be attained by all those who reign with Him. Paul understood this when he preached: "Be ye transformed by the renewing of your mind," "Christ in you, the hope of glory," "I am again in travail until Christ be formed in you."

Fan to a white flame the Christ mind at the center of your being by proclaiming your identity with Jesus Christ. The salvation of the world rests upon those who join with Jesus Christ and thereby bring peace and good will to all men.

HEALING THOUGHT

Steadfastly proclaiming my unity with the risen Christ, I am quickened and healed.

PROSPERITY THOUGHT

The increasing, multiplying power of Christ ideas piles up plenty for me.

(Use from March 20 to April 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I CANNOT find words to express my gratitude for your prayers and for God's immediate help in my mother's illness. A few weeks ago she suffered a slight stroke, and the outlook was anything but bright. Today she is up and feeling fine. Praise God! I am sending a love offering with the thought that through divine love it may be blessed and multiplied in the service of God. God bless you and your wonderful work.—*H. M. B., New York City.*

MANY THANKS for your prayers in answer to my telegram, and all praise to God for the miraculously speedy results. Monday night my son B—— had a fever and a rash on his chest. My husband called a physician, who said he thought that Bobby had scarlet fever and that we would have to be quarantined for possibly three weeks or more. At this time it would have been most inconvenient for us to be separated and to find some one to care for the baby. I asked the doctor to wait until morning before reporting the case. I began to declare Truth, and as soon as the doctor had left I sent the message asking your help. I prayed for B—— most of the night, and next morning when the doctor came the fever was

gone and also the sore throat. My son is now back in school and is in fine health. Words cannot express how grateful I am for this demonstration. I am sending a love offering to help along with the work.—*Mrs. M. C., Detroit, Mich.*

A FEW MONTHS ago I wrote to you asking you to pray with me for the healing of my teeth. Two or three were bothering me, and I could see one cavity and suspected others. I was taking your correspondence course at the time, and it seemed quite wrong that my teeth should start manifesting imperfection. It was helpful to turn to friends who would lend a helping hand, and now I write to tell you my good news. I let a few months go by. Yesterday I had an examination by the dentist, and he remarked that I had a perfectly healthy mouth and no tooth needing attention. I pressed him to make quite sure and he said the same thing again. I find it difficult to put my feelings of great joy into words, but I did sing "Praise God from Whom All Blessings Flow" all the way home, and now I thank you indeed for your help.—*A. G. N., London, England.*

I MUST tell you of results obtained through prayer given writer by Silent Unity over the phone. One night we called in two doctors for our daughter G——, who had severe pains in her stomach and also had a high fever. Both doctors stated she would have to be sent to the hospital for an appendix operation. However in my study of Truth literature I knew of a higher faith, which would help if we would only call on it and at the same time be positive of results beforehand. I then called Silent Unity, and I prayed all evening. The next morning I told my daughter of how Silent Unity was praying for her recovery, and she joined in the prayers too. In three

days she was all right again and without using any medicine at all. Please let me again thank you for all that you have done for me in the past.—*P. P. B., St. Louis, Mo.*

Filled with Plenty

THANK YOU for the help you are giving me. I wrote to you for prayers that I might obtain work, and I am now employed. God surely answers prayer. I am inclosing a love offering with my blessing. May God bless you and all Unity workers.—*B. P., New Haven, Conn.*

SOME TIME ago I wrote to you asking you to pray for me and my business. I must say I have received the blessing, for my business has increased and all my affairs are running smoothly. My thanks to Silent Unity, and may your wonderful work be continued. Inclosed you will find a money order for my love offering. —*A. R., Gary, Ind.*

SOME TIME ago I wrote for prayers in helping us sell our home in Seattle. In about a month's time the place was sold to a lovely person who is very much pleased with it and loves it as much as we did. The deal was completed in a short time and satisfactory to all concerned. For this and other help in giving me the right understanding of God I thank you.—*Mrs. W. S. F., Vancouver, Wash.*

I WANT TO thank you a million times for the wonderful blessings I have received since writing you. I asked your help that I might obtain a teaching position. I received two offers for positions and accepted the most desirable one. I am very happy here and expect to have my family with me after Christmas. I cannot say too much for the

peace and happiness that I am always getting from reading and practicing the principles of Unity. Inclosed find my love offering.—*Mrs. W. L., La Moine, Calif.*

He Shall Have Abundance

SINCE I have been using the prosperity bank I have received many blessings, a salary raise, more congenial environment—altogether it seems as if the heavens have just opened up and poured out blessings upon me. I am very happy and grateful for everything, and I do thank you very much. Please send me another bank immediately.—*P. D. R., Rossville, Ga.*

THIS IS a report on the prosperity bank and on the abundance of good things that I have gained. As I try to tell you of all that using the bank has meant to me, it overwhelms me with its simplicity of action and fruitfulness in results. I honestly have more fine material substance —including lovely clothes, car, money—than ever before in my life. But the astounding fact is this. None of the substance has come from where I thought it should or would come. Your wonderfully kind help and letters are always received with open heart and infinite gratitude. I pray that more people may be led to you each day to find the peace, comfort, happiness, and love that you have given me and thousands of others.—*M. L. H., Belleville, Ill.*

I AM VERY thankful for this opportunity to give you my report on the prosperity-bank drill. This surely has been a glorious adventure for me and my loved ones. Surely divine love makes plain my way and supplies all my needs. I do praise God for Truth. I have had more peace, more prosperity, and everything in general has improved. I would not attempt to tell you of all my

blessings. I do sincerely thank you for your prayers, and may God bless you and your wonderful work.—*A. R., Chicago, Ill.*

My Help Cometh from Jehovah

INCLOSED please find a check for the renewal of my subscription for UNITY magazine. This is the one magazine that I read through and through, and always there is a message for me in every number. That is a blessing indeed.—*F. M., Beaumont, Tex.*

I AM GLAD Silent Unity is going on with *Unity Daily Word.* It is a lovable, helpful magazine, and I prize it as do others near me who are reading it. As a growing girl it was my privilege to possess a room in which a large window faced the East. It became regularly a custom to be there at the window to watch the dawn and in the miracle of the sunrise to begin my morning worship. The happiness of those silent times of worship and beauty gathered each day are unforgettable. In the articles and poems in *Daily Word* the editors seem somehow to see the same thing. We need *Daily Word.* —*L. G. K., Brooklawn, N. J.*

Free from Cares

I AM HAPPY to report that since I wrote you my brother has been a happy, devoted brother and father. Not one drop of liquor has he touched. We are all very grateful for your co-operation and thankful to the heavenly Father for what He has done.—*E. P., Sweetwater, Tenn.*

I WANT TO praise and give thanks that the problems I wrote you about have all been worked out in divine order. My son and his father are very close now for the

first time in many years. In the twinkling of an eye the prison doors opened and my son was free to walk in newness of life. There was another hearing, and I trusted God to work it all out, and He did perfectly. I am so thankful for everything.—*Mrs. A. P., South Hills, Pa.*

He Is My Refuge

I WANT to express my gratitude for the increased prosperity my family and I have witnessed during the past weeks, and for the demonstration of Truth in our affairs. My health has been completely restored. Praise God and Unity for the wonderful work.—*I. G., Clayton, Mo.*

HERE IS an example of the goodness of Truth. I didn't pay out a penny for Christmas, for I didn't have it. Yet my children were all looking forward to a happy time with gifts and a good meal. My father, who usually sent a check for twenty-five dollars at Christmas time, was very ill, so we knew that we could expect nothing from him. My husband was terribly worried. I told him it would work out all right, for I was working in Truth, although with a limited knowledge of it. A couple of weeks before a friend had sent over a few gifts for the children. The day before Christmas the doorbell rang and a big box full of beautifully tied Christmas presents was before the door, and there was not a soul in sight. As we were carrying the box indoors my oldest daughter caught sight of a car driving away and recognized it. The same good friend had supplied all the gifts the youngsters could want. Truly a messenger from God. I had prayed to God for them, for they were His children and He would take care of them. Food was literally poured into our laps. On Christmas Eve the doorbell

rang again and a basket of food and many toys were given to us. Our Christmas was a joyous, happy one. God supplied us from His abundance and sent it to us through our wonderful friends. Gloriously I am praising His name daily.—*Mrs. W. H. G., Plainfield, N. J.*

Unto Us a Child

MY BABY arrived safely right on the day expected, and we think she is perfect. Every one seems to think she is the most beautiful baby he ever set eyes on. She came very naturally and did not have to have instruments used on her. I am sure it was because of your help that we have such a lovely little girl. I do thank you. I am very grateful for all your kind help. God bless you all.—*Mrs. R. F., Burlington, Vt.*

MY BABY GIRL was delivered two weeks ago. Everything was normal, and my baby is perfect in every way. I am deeply grateful to you for your prayers and for the beautiful lessons you sent to me each month.—*Mrs. E. K., Akron, Ohio.*

His Truth Is a Shield

I WANT to tell you of a miracle that happened to us over the week end. My child and I were on a trip when I lost control of the car. It turned completely over, but neither one of us was even scratched. I know it was because God was near. I am eternally grateful.—*J. C., Miami, Fla.*

BEFORE starting on my vacation recently I wrote to you for prayers for protection as well as for an enjoyable time. I have just returned and wish to advise you that this was one of the most enjoyable vacations I have ever had—no accidents—no car trouble.

Thank you for your prayers. There wasn't a moment that I did not feel God's nearness and protection. —*Mrs. D. C. C., Chicago, Ill.*

Father, I Thank Thee

SINCE the last time I wrote you I must confess that God's blessing has been abundantly showered upon me. Above everything I am extremely grateful for the rich and full vision of God's bounty that has dawned in my consciousness. Material stumbling blocks rose, as it were, mountain high, but no sooner did they rise than they vanished again out of sight, leaving a consciousness enriched by the experience of another battle won for God. Nothing material can move me now. I thank God for this realization.—*G. A. P., Berbice, British Guiana.*

Study to Be Quiet

I WANT TO thank you for the wonderful help I received through God and you. School is out, and all my grades were much improved. I used my prayer every morning before school, and I could feel God's wisdom working through me. I shall always be thankful for the help I have received from you. You may discontinue prayers. —*S. A. L., Okmulgee, Okla.*

I WANT TO thank you for praying for my son during his term examinations. A change came over him even before they began. After his first test he seemed quite carefree, and I asked him how he felt. He answered, "I have become resigned to whatever the result may be." I knew then that the Lord had answered. He finished his freshman year with honor grades. Again I thank you, for the experience has also increased his faith. —*Mrs. J. M. M., Pittsburgh, Pa.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have long wanted your help in prayer but have postponed asking because I did not know what was the proper form to use. I am not much of a letter writer anyhow. How should I ask for your help? —*Question answered by Silent Unity.*

Of the hundreds of thousands of persons whose names are in our files, few have asked help in exactly the same way. We give our ministry of prayer for all impartially.

In the same mail may come a fifteen-page letter on embossed stationery and another on a scrap of brown wrapping paper. The former may contain a detailed description of symptoms of illness or of a problem of another sort. The latter may consist only of the words "Pray for me." From the standpoint of the Truth student, a short letter is preferable.

When you want prayers you need not give details of the need. If you want prayers for health you may tell us (if you choose) the name the physician assigns to the condition you want to eliminate; it is not necessary however. In invoking health for you we see you as you are in your spiritual nature, created in the image and likeness of God. The treatment consists in denying away the appearances of inharmony and affirming the divine truth of perfection; so references to the negative should be casual and brief.

So far as the records show, Jesus Christ never asked

about symptoms before He conferred healing. He knew that there is only one life and that it heals all physical inharmony. Real health is not a local matter; it is for the whole body.

If you even say, "Pray for me," and give your name and address, you will receive our ministry. The best letter is likely to be the brief one. The letter written on brown wrapping paper was a little too short to be an ideal one, since it did not state whether the need was for health, prosperity, or some other good, but the request enlisted our prayers nevertheless.

The important point is to make the request.

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I did very well up to four years ago, and since then things have gone from bad to worse. Should I take any position that is available, even one with very small compensation that is not in my line and that I dislike? I am living with some well-to-do people. They are nice to me, but they don't need me in their home, and I want to go back to my own. What shall I do?
—*Question answered by Silent Unity.*

Remember that what you may think is for your highest good may only be a limited conception of the great good that God has planned for you. Therefore we believe that it is better to place yourself, your desires, and your needs in the all-wise, loving care of the Father. Be willing to let His will be done in you. This does not mean that you should give up your aspirations, and ideals, for it is necessary that you keep your vision and ideals high in order that you may enjoy the sense of satisfaction, and accomplishment that accompanies every detail of life. Affirm and visualize perfection, order, harmony, happiness, and success. Do this very definitely and positively.

There are many roads that lead to success. This truth applies very well to your case. Success can be thought of as the ideal state. It is your objective, for it represents the happiness, prosperity, success, and joy that you desire and know is yours as a child of God. However there are many roads that lead to it, any one of which may help you reach high attainment. Because your mind's eye sees and knows only one or two roads, can you say that there are no more, or if there are more, that they are not worth while for you?

By leaving the matter in God's hands and being willing to accept whatever way He presents you will be given opportunities to develop other qualities latent within you and accomplish more than you thought possible. Sometimes the road that seems to be unsuited to our particular talents or development holds for us undreamed-of good, and as we learn to suffuse this new road with thoughts of love, divine service, tolerance, and joy it becomes a blessing not only to ourselves but to others.

Wherever you are you are needed. Keep this thought in mind. You have something to give and something to receive that is of great value. Looking away from the thing at hand robs you of the good it holds for you and retards your journey. God's love is everywhere. You have within you the love of God that makes it possible for you to make friends and be happy wherever you are or whatever you are called upon to do. If you will remember that you are needed by God in His loving service no matter where you are, you will not be unhappy. You create your own environment according to your own state of consciousness. Let your love and joy and understanding shine in you and through you as a blessing to yourself and all you meet.

A few of the articles that you should read in the other Unity periodicals

During Lent our thoughts turn more than ever toward Jesus Christ, the central figure in the Easter pageant. Appropriate therefore is the *Unity Daily Word* article called "Wilt Thou Be Made Whole?" which has for its theme the healing power of Jesus. There is healing in every characteristic of the Master, in His love, in His vibrant consciousness of life. Let His love enter into your heart and mind, let His life be lived through you, and watch the revitalizing effect upon your health.

Three years of training to become a nurse; then the discovery of a tubercular infection in both lungs and a subsequent ten-year confinement in a Colorado sanatorium—this was the experience of Ceil MacDonald before she learned of a power in the universe instantly available for every need, a power able to restore her to health. In a *Progress* article of rare beauty Miss MacDonald tells how she began to put her faith in this power, how she climbed slowly but steadily to health and strength, until she was finally able to resume the work for which she had been trained. Her article is called "My Greatest Asset," and it is a real inspiration from beginning to end.

More and more the world is becoming health-minded, and men and women are seeking to get well and stay well. Appropriate therefore is a new series of healing articles by Clara Palmer to be published in suc-

cession in *Weekly Unity,* beginning with the issue of March 5. "You Can Master Sickness" is the subject of the first article. The others to appear in the order named are "You Can Become Whole," "You Can Help Others," and "You Have Eternal Life." The author of these articles brings you firsthand knowledge from her years of experience in doing healing work.

Ever since his high-school days Verne Hammond's ambition had been to become a lawyer. But his family lacked the money to send him to college and he was forced to find a job. He liked his work well enough but felt that fate had tricked him, and he was always raving to his associates about his desire to be a lawyer, and how life had handed him a raw deal. One day old Mike Malone suggested that instead of always talking about wanting to be a lawyer he should make a start toward being one. How Mike's words jarred him to action is told in a March *Good Business* story called "From Wanting to Doing," by Dale King.

Nancy and Betty Jean were walking home from school at lunch time when suddenly Nancy spied a shining object on the ground right at her feet. Quickly she stooped to pick it up, exclaiming, "Finders keepers!" It proved to be a pin of rich beauty, and Nancy was jubilant over her find. But Betty Jean discouraged her by saying that such a valuable pin must be restored to the owner. "Finders keepers," insisted Nancy. "I found the pin, and it's mine." And right then began a period of unhappiness such as Nancy had never known before. What does she do with the pin? "Finders Keepers," by Christine Mabry, is a March *Wee Wisdom* story that brings boys and girls a fine lesson in honesty.

OPPORTUNITY FOR STUDY

Today no adult need feel that his opportunity for study is limited. High schools conduct evening classes and universities conduct extension courses on a wide range of cultural and technical subjects.

Unity School offers a home study course in Truth that will richly repay you for the time and effort you put into it. Your mastery and application of the principles of Truth is a gateway by which you can enter the field of success in your chosen work.

Write for a folder giving full details of this course and see how easy it is to study Truth right in your own home. Your writing for this folder puts you under no obligation to take the course. Address the Unity Correspondence School, 917 Tracy, Kansas City, Mo.

ONE GOOD DEED A MONTH

If you are familiar with boy-scout laws, you know that a scout is required to do at least one good deed each day. Members of the Help-One-A-Month Club observe a schedule of one good deed each month. It takes the form of a gift subscription for a Unity periodical sent to some one who is in need of its teaching: one good deed a month that carries twelve months of happiness to the person who receives the

magazine and applies its message.

Perhaps you would like to join the Help-One-A-Month Club and help bring happiness to others in this way. There are no club dues. Just write in and say that you want to join, and let *Unity* magazine be your first gift subscription. Address your letter to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo.

THESE BOYS FIND UNITY TEACHING HELPFUL

"Each night we have a chapel service of our own," writes the superintendent of a home for boys. "Unity has been of great value to me in my work with the boys since it gives them all something fine and definite that they can work into their own lives.

"Several of the boys are working on treasure maps, and we have some interesting discussions among the older high-school boys. God prosper Unity, and through its study may we be able to help many of the boys with whom we deal."

This letter speaks for the good work that Silent-70 does in providing Unity literature free of charge to institutions where it is needed and desired. Love offerings support Silent-70's work and Silent-70 thanks and blesses all who help in this way.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts, (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Cen, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

La Crescenta—Norma Knight Jones (LT) Unity, Women's club

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Christ Church, Unity, 707 Tremaine; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg; Nannie B. Highnote, Unity, 1532 Wilshire

Oakland—Rose Emery, Unity Cen, Ebell Club bldg

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2

Riverside—Katherine Sweaney, (LT) Unity, 3639 8

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post; Rose Emery, Unity, Western Women's Club

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Taft—Della Shutts (LT) Taft Unity, Fox hotel

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Ft Lauderdale—Margarete Suck (LT) Unity, IOOF hall

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

Tampa—Ocoa Moore, Laura Hyer, and Louise Ramey, 1st Unity Soc, De Soto hotel; Ellie Knight (LT) Mabel Sullivan (LT) Ruby Wagner (LT) De Soto hotel

GEORGIA

Atlanta—Mary Fullenlove (LT) Unity, Atlantan hotel

ILLINOIS

Bloomington—Mabel Daughtry, Unity, City library

Chicago—W. and Ann Hoschouer, Unity, 25 E Jackson; Nellie McCollum, Unity, 159 N State; Margaret Halsey (col) (LT) Unity Study Cl, 104 E 51

Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity Study Cl, 503 E Maywood; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity Study Cen, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6

INDIANA

Indianapolis—Murrel Powell Douglas, Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity Study Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow

Waterloo—Goldie Richardson, 324½ E 4

KANSAS

Topeka—Harriet Pfouts, Unity, Jayhawk hotel

Wichita—Frederick E. Andrews, Unity, Eaton hotel

KENTUCKY

Covington—Clara Conway (col) (LT) Unity Cl, 1209 Russell

Louisville—Maebel Carrell (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg; Theresa Rehm, 2111 Eastern Pkwy

LOUISIANA

New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. E. Norton White (LT); Mrs. W. B. Warren (LT) Unity, 604 Canal

MARYLAND

Baltimore—E. Roy Feldt, Unity, Rennert hotel

MASSACHUSETTS

Boston—Arthur Dudley Hall, Unity, 25 Huntington

Cambridge—Edna Titus (LT) Unity Classes, 881 Mass

MICHIGAN

Detroit—Irwin Gregg, Unity, Maccabees bldg; Martha Fishburn (LT), Besse Otto (LT) Unity, Maccabees bldg

Flint—Edmund Risk (LT), Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

MISSOURI

Kansas City—Louis E. and Ethel Meyer, Unity Soc, 913 Tracy; Charles and Cora Fillmore, Unity School; Francis J. Gable, Editor Unity School; Ida Palmer, S S Unity Cen, Jewell bldg

Springfield—Marian Hoagland (LT) Unity, Hawver bldg

St Joseph—Rex Morgan, Unity, 12 and Felix

St Louis—Fred and Hilda Eilers, S S Unity Cen, 6100 S Grand; Elsie Abbott, Unity Soc, 230 Shubert theater; Mabel Hess Kaye (LT) Unity Soc, 230 Shubert theater; Florence K. Brummer (LT) Unity Study Cl, 5440 Neosho

MONTANA

Billings—Mary Wessel, Unity, New Grand hotel

Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

NEBRASKA

Lincoln—Iva Woods (LT) Unity, Peterson bldg

Omaha—Mabel Schopf, Unity, Electric bldg

NEW JERSEY

Cranford—Edith Berry, Unity, Hampton hall

Montclair—Gladys Stevenson (LT) Unity Study Cl, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson (LT) Unity, 419 S Broadway

Raton—Carrie Schleifer (LT) Unity, 323 S 4

NEW YORK

Brooklyn—Ella Pomeroy, Unity, 3 Albee sq; Betsy Van Allen (LT) Unity, 3 Albee sq

Buffalo—Ella Richards, Unity, 414 Delaware

Elmira—Elise Rosenburg (LT) Unity, Mark Twain hotel

Freeport—Marion Rodgers (LT) Unity, 102 N Grove

New York—Georgiana Tree West, Unity, Waldorf-Astoria; Richard Lynch, 180 Central Park So; Crichton Russ (LT) Unity, 33 W 39; Nana Sutton (col) (LT) Unity Study Cl, 2 W 130

Rochester—Estelle Key, Unity Soc, Taylor bldg; Raymond Barker (LT) Unity, Hotel Seneca

Syracuse—Raymond Barker (LT) Unity, Onondaga hotel

White Plains—Octavie Martial (LT) Unity, Y M C A

OHIO

Akron—Jessie Maloney, Unity, 34 High

Canton—Jessie Maloney, Unity, 203 6 st NW

Cincinnati—Margaret Norwood, Unity, 26 E 6; Effie Smith, Oakley Unity, 3041 Madison; Millie Leslie (LT) Unity, 26 E 6

Cleveland—Earl Anthony, Unity, Hotel Cleveland

Columbus—John C. Coulson (LT) Unity,

University club bldg; Ethel Lieberman (LT) University club bldg

Dayton—Ethel Crouch, Unity, Dayton Industries bldg

Hamilton—Louise Tahse, Unity, 117 Ross

Lima—Lillian M Matthews (LT) Unity, Cook Tower

Marion—Fannye Treaster (LT) Unity Cl, Harding hotel

Springfield—Fannye Treaster (LT) Unity, Arcade hotel

Toledo—Beatrice Whipps (LT) Unity, Richardson bldg

Warren—Everett St. John (LT) Unity, 2d Natl Bank Bldg

Wellington—Margaret Jones (LT) Unity, 419 Courtland

Zanesville—Fannye Treaster (LT) Unity Cl, Schultze bldg

OKLAHOMA

Tulsa—Grace Kehrer, Unity, Masonic bldg

OREGON

Portland—Marion Lance, Unity, 811 N W 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, Unity Assb, St James hotel

Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

TENNESSEE

Memphis—Elizabeth Chester, Unity, Hotel Chisca

Nashville—Mary Elizabeth Turner, Unity, 1816 Broad

TEXAS

Amarillo—Eugenia Lane (LT) Unity, 1416 Washington

Dallas—Minerva Hursey, Unity, Allen bldg

El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg

Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows' temple

San Antonio—Mary Myles, Unity, Maverick bldg

WASHINGTON

Seattle—Paul and Lillyan Rigby, Unity Cen, 1905½ 3

Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

WISCONSIN

Beloit—Bonnie Brown (LT) Unity, 1347 White

Milwaukee—Guy Mallon, Unity, Commerce bldg

CANADA

Calgary—Nora Elliott, Unity, 221A 8 ave W

Regina—Russell Kemp (LT) Unity, Drake Hotel

Winnipeg—Edna Bowyer, Unity, Donalda blk

ENGLAND

Liverpool—Dora Johnson, Soc of P C, St Lukes Chambers, Bold Place

London—Parker Drake (LT) British Unity, 78 St John's st E C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5

Wirral—Dora Johnson, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Marie Handly, Unity, Boston bldg

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES

ALABAMA

Birmingham—Unity Cen, Massey bldg

ARIZONA

Phoenix—Cen of Spiritual Education, 372 N 2 ave

CALIFORNIA

Berkeley—Christian Meta, 1176 Colusa

Burlingame—Meta Cen, 217 Primrose

Fresno—Unity Cen, 15 N Fulton

Hollywood—Truth Cen, 1643 Cherokee; Elberta Willis, 1706 N McCadden Pl

Los Angeles—Unity Cen, 2801 S Rimpau; Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano

Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Christian Assb, 1800 Alice; Unity, 5365 Bond

Palo Alto—Christian Assb, 345 Embarcadero

Pasadena—Church of Truth, 690 E Orange Grove

Redlands—Leona Ballou, 906 Tribune

Redwood City—Christian Assb, Women's Club house

Sacramento—Church of the Truth, 1415 27

San Diego—Unity, 1017 7

San Francisco—Meta Lib, 177 Post; The Emporium; Mission Truth Cen, 20 and Capp

San Jose—Christian Assb, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando

Santa Barbara—Truth Cen, 227 E Arrellaga

COLORADO

Denver—Publication Bk st, 514 15

Pueblo—Divine Science, 520 W 11

CONNECTICUT

Hartford—Unity, 926 Main

New Haven—Unity, 1151 Chapel

Stamford—Unity Soc, 328 Atlantic

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I NW; Truth Cen, 1718 K NW

FLORIDA

Daytona Beach—Church of Divine Science, Palmetto club; Unity Cl (col), 745 Marion

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Truth Cen, 720½ Idaho

ILLINOIS

Champaign—Viola Edwards, 205 E Stoughton

Chicago—Unity, 116 S Michigan; South Side Cl (col), 4307 S Mich

Decatur—Unity Cen, Women's club bldg

INDIANA

Muncie—Unity Cen, Kirby hotel

IOWA

Davenport—Unity Cen, Whitaker bldg

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 101 S Troy

MINNESOTA

Duluth—Truth Cen, 215 W 2

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Unity, Pittsburg blk

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEVADA

Reno—Unity, 335 W 1

NEW JERSEY

Atlantic City—Temple of Truth, 1325 Boardwalk

NEW YORK

Buffalo—Buffalo Soc, Statler hotel

Flushing—Klaus, Renee, 4319 Byrd

Jamaica—Unity, 89-39 163

New York City—Meta Home Book Shop, 56 E 55 st; New York Cen of Truth (col), 2523 7 ave; Brentano's 1 W 47; Universal Truth Cen, 360 W 125; Church of Healing Christ, Hotel Astor; Church of Truth, 11 W 42

Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, Beaux Arts bldg

OKLAHOMA

Oklahoma City—Divine Science Rdg Rm, Liberty National Bank

Tulsa—Unity Rdg Rm, 412 National Mutual bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel

Harrisburg—Unity (col), 602 Briggs

Philadelphia—Chapel of Truth, 117 S Broad

West Chester—Christ Truth Ministry, 132 W Market

TEXAS

Austin—Truth Cen, Driskill hotel

Ft Worth—Nell Truesdell, Dan Waggoner bldg

Harlingen—Unity Cl, Commerce bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5; The Bon Marche

Spokane—Church of Truth, 1124 W 6; Meta Book Shop, 821½ 1; Unity Bookshop, Radio Central bldg

Tacoma—Truth Temple, 902½ N 2

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William

Brisbane—Truth Cen, Albert House

Sydney—G. Malm, 308 George; New Thought Cen, The Block, 428 George

CANADA

Calgary—Church of the Truth, 105 A 8 ave W

Edmonton—Unity Cen, Empire blk

Moose Jaw—Unity Class, 73 High W

Regina—Unity Cen, Drake hotel

Saskatoon—Unity Cen, Grain bldg

Toronto—Unity Cen, 765 A Yonge; Unity Fellowship, 22 College

Vancouver—Meta Cen, Hotel Georgia

Victoria—Truth Cen, 720½ Fort

Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Bascombe, Hants—E. Quinion, 20 Gordon

Easington Village, Durham—Thomas W. Merrington, 11 Sea View

Leicester—Emma Dansan, 98 Kedleston rd

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 104 Great Russel st WCI; International Thought Alliance, 1 Henrietta st

Manchester—Truth Cen, Houldsworth Hall, Deansgate

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Torre Pellice (Torino)—Unita, 2 Via Angrogna

NEW ZEALAND

Auckland—Mrs. A. H. Chambers, 16 Pentland ave, Mt Eden

SCOTLAND

Glasgow—Prac Christianity Cen, 534 Sauchiehill st

SOUTH AFRICA

Johannesburg—School of P C, 12-14 Wimpole Chambers, Bree and Kruis sts

WEST AFRICA

Nigeria—Unity Cl, Edibe-Dibe Road, Calabar; Truth Study Cl, Item Ovim NER

Readers Make Their Choice

Unity readers will play a big part in determining the contents of the April issue, which will commemorate the fiftieth birthday anniversary of this magazine. Many have

named their favorites among the articles that have appeared in former issues, and the most popular of these will be reprinted. The list is not yet complete, but articles by Frances W. Foulks, Emmet Fox, Dana Gatlin, Georgiana Tree West, and Evelyn Whitell have been selected.

As has been announced before, the April number will carry an article by Charles Fillmore on "The Future of Unity." Thirty-two extra pages and a special cover are other attractions.

Right now is the time to order your friends' gift subscriptions to begin with the April number, so that we may enter your name with the names of those who will receive a free copy of Unity's anniversary book. Read the special announcement in the back of this magazine.

Prisoner of Fear *in Booklet*

"Most popular story we ever printed," say the editors of *Progress* about "Prisoner of Fear."

This is the story of a slum-born girl, driven by fear to lie, cheat, and finally to steal. By the time stealing lands her in prison, fear has long had her spirit in far worse confinement. The climax of the story tells how through Truth she smashed the chains of fear and finally won release from prison too.

To satisfy the requests of many readers we have now prepared *Prisoner of Fear* in an inexpensive (25¢) booklet. To those who want to send a number of these booklets as gifts the price is six for $1.

Suggestion for Easter Gifts

When it comes to remembering your friends at Easter, Unity magazine subscriptions and books make especially ap-

propriate gifts. In love, inspiration, and beauty they match the spirit of the season itself. In variety they meet the needs and understanding of most of your friends. In price they are so reasonable that you can afford to give them to a number of people.

It is simple to order Unity literature too. Just make out your gift list and send it to us. If you wish, we mail your gifts directly to your friends together with an appropriate card saying that they come from you.

Proof of Appreciation

"I have been receiving so much help from *Unity Daily Word* that I want to send it for a year to my niece," writes a friend in California. "I am inclosing $1 with her name and address. I also want to express my thanks to you all who have made *Daily Word* such a blessing in our home. How it has helped, healed, and blessed us, and brought harmony in all our affairs!"

Unity Daily Word has helped thousands of persons to adjust the problems of their everyday life. It can help you too, not only through the inspiration you get from the printed page but through the good that is set in motion by the united prayers and meditations of the entire group of students. Let *Unity Daily Word* come to you regularly. A year's subscription (365 page lessons) is only $1.

Three Special Series by Outstanding Authors

Weekly Unity plans to celebrate Unity School's Golden Half-Century by presenting three special serials: one

on healing, by Clara Palmer; one on prosperity, by Gardner Hunting; and a third on human relations, by Dana Gatlin.

The first of these, Miss Palmer's four-part serial, begins in the March 4 number of *Weekly* and continues in the next three numbers.

If you are seeking perfect health, you should not miss these articles by the author of *You Can Be Healed.* A year's subscription entered now for *Weekly Unity,* 52 issues, including all these serials, costs only $1.

Editor Learns from Readers

An editor of a Truth magazine has more than one pair of eyes and can be in many places at one time. Every reader who writes a letter about his experience in using Truth gives the editor another pair of eyes and a new set of results to clarify and broaden his vision.

Lowell Fillmore has edited *Weekly Unity* for thirty years now, and his book *New Ways to Solve Old Problems* reflects much of the wisdom and inspiration that has come to him through the experiences of his thousands of readers. If you want practical advice for successful living, this is the book for you.

From "Rut" to "Route"

Life can be lived in a rut. But change your attitude toward it, look for the good in everything, and life can become a route, a highway of happiness.

In Dana Gatlin's book *God Is the Answer* there is a chapter called "Out of the Rut," which has brought inspiration to many persons. In it are things to do to make a happy change in your life.

Questions for Business Persons

Here are a few of the many practical questions that Gardner Hunting answers in his book *Working with God:*

Who profits by giving short measure or selling a product of shoddy workmanship? *(Page 42.)*

Are miracles possible in the world of business? *(Page 35.)*

Where do you start to work to create a successful business? A painting? An invention? *(Page 27.)*

Which persons can you influence? *(Page 143.)*

What is the best source of ideas? *(Page 78.)*

Get a copy of *Working with God* and check up on these answers for yourself. You will find the entire book is alive with ideas for putting Christianity to work in the business world.

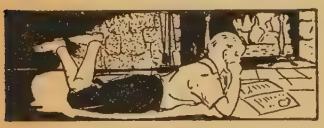
The Way to God

"No one cometh unto the Father, but by me," Jesus said. Does this mean that God is a stern Father with whom Jesus has to plead our cause? No, it means that no one can come to the Father except through the Christ part of

himself. This is clearly explained in *Finding the Christ,* a booklet by H. Emilie Cady, which shows you how to come into your rightful place as a child of God.

More Laurels for Wee Wisdom

In a new book of "best" stories for boys and girls, one whose stories were selected by the editors of Parents' Magazine, *Wee Wisdom* is represented by two stories. This is the latest in a growing list of recognitions of the superla-



tive quality of *Wee Wisdom* stories.

Wee Wisdom aims to emphasize for youngsters the value of positive character traits. This is not done by pushing a moral lesson into each story whether it fits or not. That would defeat its purpose, since children read stories they like rather than stories that are good for them but dull. *Wee Wisdom* authors avoid dullness by weaving the character-building idea right into the fabric of their story.

If you are interested in some child, you should get acquainted with *Wee Wisdom* for his sake. It is within reach of every one; just $1 a year.

A Handbook on Health

Health is man's normal condition and the more enlightened he becomes the greater is his desire for perfect health. Since there is a definite relation between man's thoughts and the condition of his body, the real starting point for perfect health is in his mind. Upon this truth is based the teaching of *Divine Remedies,* a booklet that gives affirmations for use in healing more than a hundred diseases and other error conditions.

Newsstand News

A friend who had given away her current copies of Unity periodicals sought to replace them from a large newsstand. She looked all round for them but could find only *Wee Wisdom.* Calling the man in charge, she inquired why he did not handle other Unity periodicals. He then unearthed a copy of *Unity* and one of *Unity Daily Word,* saying they were in great demand.

This friend gave us an idea. Whenever you buy additional copies of Unity periodicals from any newsstand and do not see them conspicuously shown, ask the news dealer why this is so. The idea will soon take root and the Unity periodicals will be displayed to better advantage.

UNITY BOOKS AND BOOKLETS

For Beginners	*Beginning Again ..... flexible $2; cloth	$1.00
	Directions for Beginners.....*Spanish*, $.10; *German, English*	.25
	*God Is the Answer ..... flexible $2; cloth	1.00
	How I Used Truth ..... flexible $2; cloth	1.00
	How I Used Truth .....*Italian, French, German*	.75
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *Italian, French*, $.75; *German, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore ..... flexible $2; cloth	1.00
	Lovingly in the Hands of the Father.... flexible $2; cloth	1.00
	Master Class Lessons ..... flexible $2; cloth	1.00
	*New Ways to Solve Old Problems..... flexible $2; cloth	1.00
	*Prisoner of Fear	.25
	Unity's Statement of Faith	.10
	Unity Viewpoint, The	.10
	Working with God ..... flexible $2; cloth	1.00
On Healing	Christian Healing.... flexible $2; *English* or *German*, cloth	1.00
	Divine Remedies	.50
	Truth Ideas of an M. D. ..... flexible $2; cloth	1.00
	You Can Be Healed ..... flexible $2; cloth	1.00
For the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	You and Your Child ..... flexible $2; cloth	1.00
Inspirational	As You Tithe so You Prosper	.50
	Finding the Christ .....*German, Swedish, English*	.25
	Have We Lived Before? ..... flexible $2; cloth	1.00
	Inner Vision	.50
	Mightier than Circumstance ..... flexible $2; cloth	1.00
	Open Doors ..... flexible $2; cloth	1.00
	Prosperity ..... flexible $2; cloth	1.00
	Sunlit Way, The..... flexible $2; *English* or *German*, cloth	1.00
Devotional	All Things Made New ..... flexible $2; cloth	1.00
	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Contemplation of Christ, The	.50
	Journey of Jesus, The ..... cloth	1.50
	Metaphysical Bible Dictionary	10.00
	Mysteries of Genesis ..... flexible $2; cloth	1.00
	The Silence	.50
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
For Advanced Study	Christ Enthroned in Man ..... flexible $2; cloth	1.00
	Selected Studies	.50
	Talks on Truth ..... flexible $2; cloth	1.00
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
	Usable Truth ..... flexible $2; cloth	1.00
	What Are You? .....*German* or *English*, cloth	1.00
Greeting Booklets	Great Helper, The .....*English* or *Dutch*	.10
	Holy Bread	.10
	*Joy Cometh	.10
	*One Perfect Gift	.10
	Protecting Presence, The	.10
	Song of Life, The	.10
	Twenty-Four Golden Hours	.10
	Way of Faith, The	.10
	What Child Is This?	.10
	Where Blessings Begin	.10
	(12 copies of these booklets for $1. Envelopes included)	
Juvenile	Four-Leafed Clover, The	.50
	How Jimmy Came Through	.50
	*Story Friends	.50

*Latest Unity publications

UNITY SCHOOL OF CHRISTIANITY, 917 Tracy, Kansas City, Mo.

How to get *Your Free Copy* of Unity's Anniversary Book

In appreciation of your order for three gift subscriptions for *Unity* magazine, beginning with the fiftieth-birthday number, and reaching us not later than April 30, we will reserve for you a free copy of the anniversary book described on the opposite page.

The Prosperity Bank is for your use in sending gift subscriptions. The daily drill will help you to enrich your consciousness, while Silent Unity gives you a daily blessing for prosperity. The Bank plan allows you seven weeks to save the amount of your subscription order.

This book offer is necessarily limited, so send your order now. As soon as it is received your name will be put on the list of those for whom we are reserving a gift copy of *Unity's Fifty Golden Years*. Use the coupon below.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please reserve for me a gift copy of *Unity's Fifty Golden Years* and send me a Prosperity Bank in which to save $3 to pay for a year's subscription for *Unity* magazine (starting with the April number) for each of these friends:

Friend's name.....

Street .....

City ..... State .....

Friend's name.....

Street .....

City ..... State .....

Friend's name.....

Street .....

City ..... State .....

My name .....

Street .....

City ..... State .....

U-3-39

Announcing

UNITY'S FIFTY GOLDEN YEARS

A NEW BOOK IN WHICH DANA GATLIN TELLS THE DRAMATIC STORY OF UNITY

In celebration of Unity's Golden Half-Century we are bringing out an anniversary book, UNITY'S FIFTY GOLDEN YEARS, which tells the story of Unity: how it began and how step by step it has grown into a world-wide movement.

This book is more than a collection of facts and dates. It is the dramatic story of the faith of two persons, a faith that changed life for them fifty years ago, and has since changed it for thousands and thousands of others. UNITY'S FIFTY GOLDEN YEARS is written by Dana Gatlin, popular Truth and fiction writer. This book, comprising about 50,000 words, is attractively bound, and its interest is heightened by numerous pictures reproduced from actual photographs of persons and events connected with the history of Unity.

A free copy is yours with three gift subscriptions

One of the goals we have set in connection with Unity's fiftieth anniversary is to reach more people by doubling the UNITY subscription list. Our friends can help us do this by sending gift subscriptions to their friends, and to show our appreciation of their loyal support we will present a gift copy of UNITY'S FIFTY GOLDEN YEARS to each person who sends in three UNITY gift subscriptions between now and April 30.

If you wish a free copy of this book, mail your orders now so that we may send it to you as soon as it is printed in April. It will sell for $1.

UNITY SCHOOL OF CHRISTIANITY • KANSAS CITY, MO.

How Long Shall We Love?

By Bertie Roberts Chambers

How long shall we love? The question is asked,
How long shall we love and grow?
As long as the heavens are tinted with blue,
As long as the wind doth blow.

How long shall we love? Aye, forever and aye;
As long as the rivers flow;
As long as the warblings of birds are heard;
As long as each other we know.

How long shall we love? As long as we live;
As long as we have a day;
As long as the stars keep watch o'er the night;
As long as the flowers bring May.

How long shall we love? 'T is useless to ask
How long the heart will love;
For love knows no future or present or past;
It flows from the fountain above.